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University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1934



BANGALORE

PRINTED BY THE SUPERINTENDENT AT THE GOVERNMENT PRESS

1936

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VIEW OF THE HILL, MADHUGIRI (p 19)

Mysore Archaeological Survey.]

ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1934.

PART I—ADMINISTRATIVE.

The only change in the staff was the retirement of Mr. M C Srinivasa Iyengar, Pandit of this Department, in January 1934

Staff.

The Director toured in all the Districts of the State except Shimoga and Chitaldrug for inspecting ancient monuments and for

Tours.

collecting epigraphical and archaeological data about important artistic and historical structures The Assistant to the Director made a long tour in the Hassan, Kadur and Shimoga Districts for collecting new inscriptions. The Architectural Assistant who was transferred to Mysore, temporarily, worked mostly at the Head-quarters

Some of the ancient sites explored by the Director were Būdhāl, Nelamangala and Sāvandurga A detailed study was made of some of the most important hill forts in the Bangalore and Tumkur Districts

Tours for studying the Chālukyan monuments in the State were concluded and the work of preparing the drawings and photographs required

Monuments.

for illustrating the monograph on Chālukyan Architecture in Mysore was continued at Head-quarters.

The number of new inscriptions collected during the year is about 80 They belong mostly to the Vijayanagar period and some of them

Epigraphy.

relate to the Sringeri and the Tirthahalli Matts An interesting inscription on stone found near Sringeri consists of a grant by Vidyāranya Svāmī in 1386 A D. The copper plates of the Sringeri Matt were re-examined and some of the inscriptions found in the *Kaditas* and palm-leaf manuscripts were copied The succession list of the Bhāgavata Sampradāya Matt at Mulbāgal, Tirthahalli Taluk, was secured. Mr. R. Rama Rao, B.A., Assistant to the Director, did the bulk of the Epigraphical work of the year.

Several important manuscripts and some coin collections were studied.

Publications. During the year the detailed report of this department for 1930 was printed and that for 1931 was sent to the Press.

The manuscript of the Report for 1932 was completed. The work of printing and binding the Index Volume I of the *Epigraphia Carnatica* was completed and the copies were received from the Government Press, Bangalore.

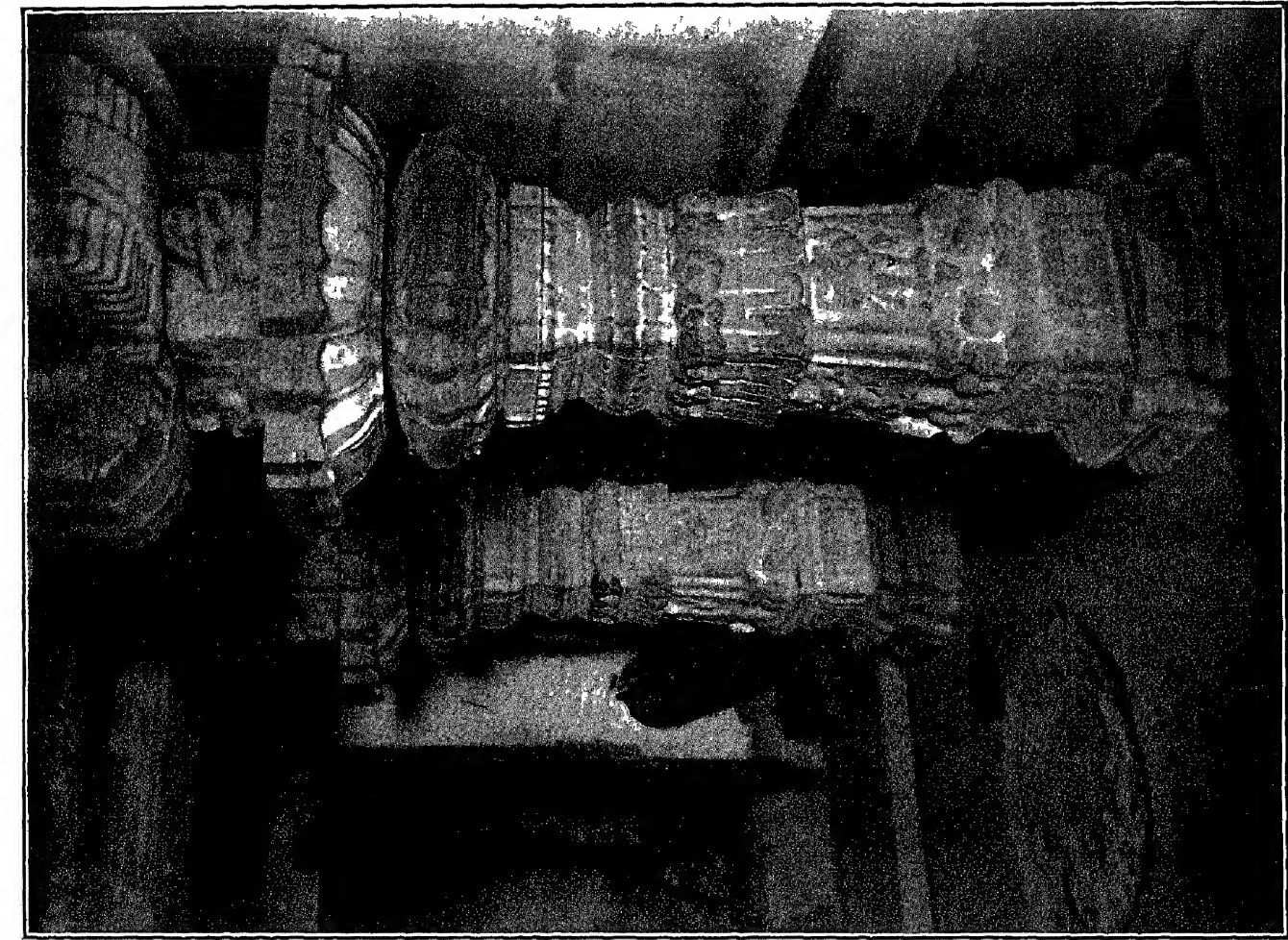
Select views of the architectural monuments and certain publications of this department were exhibited at the Karnāṭaka Sāhitya Parishat in May 1934.

The Director was deputed by the University to the 7th All-India Oriental Conference held at Baroda in December 1933 and as instructed by the Vice-Chancellor invited the Conference to hold its next Session in Mysore.

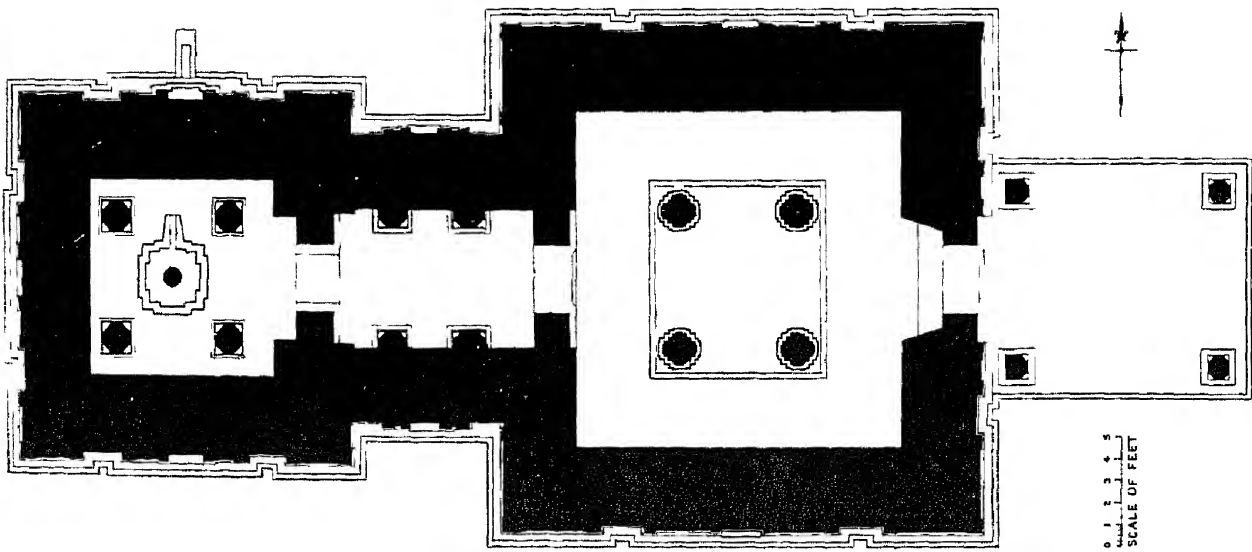
Excavation work was not resumed for want of funds. Consequently the monograph on the Chandravalli Excavation could not be completed and published.

Conservation The notes made by the Director about the repairs and conservation needs of the monuments studied by him are published in the body of this Report. Notes received from the Office of the Government Architect regarding the work done by that office for the conservation of monuments, are embodied in Appendix "A." The monuments inspected by the Director of Archaeology in Mysore and his assistants are also named under Appendix "A."

The staff of the Department worked very hard particularly in connection with the survey of monuments and deserve to be thanked for the zealous work they did during the year. Thanks are also due to the Superintendent, Government Printing, Bangalore, and Messrs. The Indian Photo-Engraving Co, Calcutta, for their co-operation in bringing out the publication.



2 MUKTINATHESVARA TEMPLE, BINNAMANGALA,
PILLARS IN NAVARANGA (p 6)



MUKTINATHESVARA TEMPLE
BINNAMANGALA

1 (p 3)

PART II—STUDY OF ANCIENT MONUMENTS.

BINNAMANGALA.

MUKTINĀTHĒŚVARA TEMPLE.

Situation The temple of Muktināthēśvara is situated about two furlongs to the south-east of the roadside village of Binnamangala which is one mile to the south of Nelamangala on the Bangalore road. The temple is a furlong to the east of the road and access to it is rather difficult since channels and rice fields now surround it.

History. About 8 feet to its north-east, half-buried in the earth, stands a large granite slab of which only 3' x 4' is visible. It bears a long Tamil Inscription¹ stating that in the Śaka year 1032 corresponding to A. D. 1110 during the reign of Kulōttuṅga Chōla a grant of lands was made by a Chōla official to the god Muttīśvaran. Though the Vaidyēśvara temple at Talkād and this Muttīśvara temple have both some amount of similarity, like the poor standard of sculptures, the use of granite, prominent Dravidian features, etc., yet the differences between them are also many and so definite and sufficient that it is not impossible to ascribe them to different periods. The only addition of later times at Binnamangala appears to be the front porch which perhaps dates from C. 1400 A. D. The rest of the building is homogeneous and consistent with the Chōla school. No other inscription has been found. The friezes of lions and Yakshas and the roundish cornice, the prevalence of rearing tiger brackets and the presence of the inscription lead us to ascribe the temple to the Chōla times.

General Description The whole structure is of granite except the brick roofing and tower (Plate IV, 1.) The building stands in the open without a prākāra or other appertinent buildings and has a four-pillared garbhagriha, a narrow sukhanāsi, a four-pillared navaranga and a small porch of one ankana. (Plate II, 1) A stone lamp pillar, about 30 feet high, stands about 20 yards to the east. It is probably a work of about the 17th century. A small stone-built tank lies about 20 feet to the north-east of the building.

Basement. The temple does not stand on a platform but the basement has four distinct cornices. The lowest has elephant heads at the corners, the second from the bottom is rounded with a number of narrow shallow horizontal flutings, the third is a row of

¹. Epigraphia Carnatica, Vol. IX, Nelamangala Taluk, No 3

eaves ornamented with a frieze of leaves interspersed with lion faces, and below the eaves is the fourth row of long-eared short-maned lions (or tigers), prospectant, retrospectant or regardant, with the corners occupied by two-footed tailed makaras. The fourth cornice has also a row of leaves on the lower surface.

The walls are formed of well dressed granite blocks skilfully placed one above the other, the outer faces being smoothly planed except where the pilasters or the sculptured figures intervene.

Outer Walls

The pilasters like the whole building are right angled and have right angled damaruga-shaped mouldings below the abacus while the capitals are borne on the heads of dwarf Yakshas and supported by brackets of roaring tigers.

The sculptured figures on the walls are not very fine, being sometimes too heavy at the ankles and feet. They are definitely inferior to Bāhūr work or to Naṇḍi work but better than that met with in the Vaidyēśvara temple at Talkad. The figures generally wear highly ornamented kirītas of the Chōla type and not the plain cone-shaped ones of the Vijayanagar type. A few wear kirītas having several tiers as in early Hoysala images. But though the images lack gracefulness they are generally in attitudes which are familiar in Chōla sculptures. The chief images are, from the south of the east door —

East Wall —

- 1 Sūrya with lady attendants.

South Wall —

2. Dakṣiṇāmūrti, two-handed, wearing long cylindrical jaṭā on head, yajñōpavīta and holding rosary in the right hand. A lady on each side
- 3 Tāṇḍavēśvara as Andhakāsuramardana.
4. Two-handed goddess (Umā?) standing with lotus in the right hand. The feet are large and ugly and the folds of the sari very conventional. A lady stands on each side.
5. Gaṇēśa seated on mouse. Attendants on each side. Lady to the right and male to the left, each holding lotus in the right hand.
6. Three-eyed Sadāśiva standing (abhaya, pāśa, deer (?) and dāna) with several ladies on either side and a fine creeper tōraṇa above with Gaṇēśa seated. (Plate III, 2). Further up there are soldiers and makaras

West Wall —

7. With lady attendants on either side in the centre stands under a canopy Venkatēśa (abhaya, chakra, śaṅkha and kaṭihasta). He wears jaṭāmakuta, makarakundalas, yajñōpavīta, but no sarpaś. His forehead



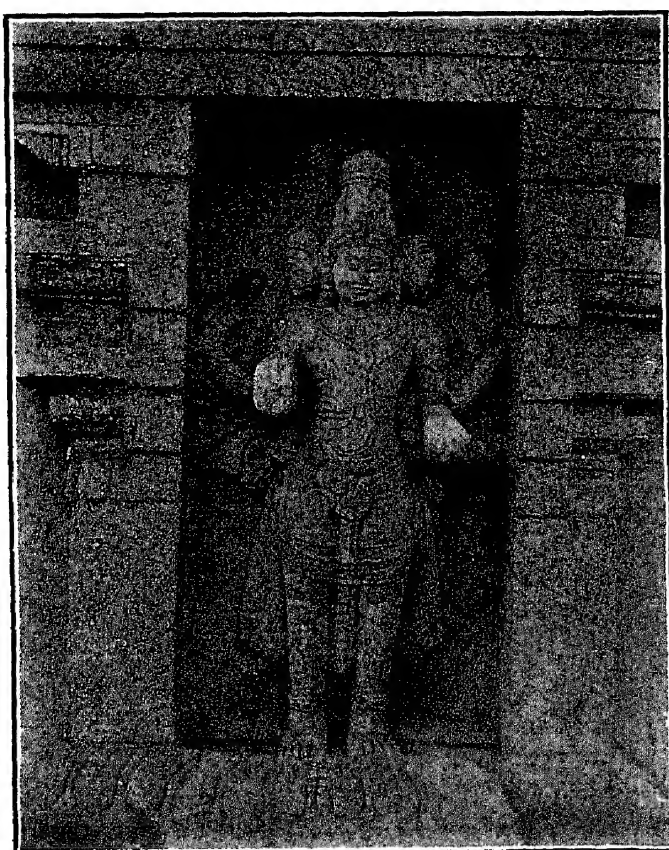
1 KALINGAMARDANA (p 5)



2 SADASIIVA (p 4)



3 VENKATESA (p 5)



4 BRAHMA (p 5)

has however the third eye which is peculiar. The presence of Venkateśa with the third eye in Chōla sculpture is remarkable. (Plate III, 3) Above, under a kīrtimukha is a linga whose presence is also significant. Venkatēśa is perhaps a form of Harihara, but the god of Tirupati has dānahasta instead of abhaya

North Wall.—

8. Three-headed Brahma standing clean-shaven, with jatāmakuta and four hands abhaya, rosary, gadā and dāna (Pl III, 4) On the tower is Gajalakshmī.
9. On the wall are a Rishi or Dakshināmūrti to the left, and
10. Śachī on an elephant to the right with male and female attendants.
11. Bhairava with snakes and dog.
12. Chāmundā (Vaishnavī) standing to front on buffalo's head as in the Bhōganandi temple window at Nandi but ruder Her four hands have (abhaya, chakra, śankha, katihasta) Lady attendants. She wears breast band and the drapery folding is conventional
- 13 and 14. Kālingamardana, four-handed and dancing (chakra, tail of snake, śankha, lamba-hasta). The snake's head is flat and is trodden under Krishna's feet. (Plate III, 1) He wears a smile. A devotee with folded hands to the left
15. Vēnugōpāla—rude

East Wall.—

16. Chandra with attendants

Though the larger wall images have a definitely Chōla look, it must be confessed that the smaller attendant figures resemble those in the Vaidyēśvara temple

Below the eaves is a row of Yakshas dancing or otherwise enjoying life, interspersed with monkeys, Kinnaras, etc The eaves shaped

Eaves.

like a sharp 'S,' (as in the Chāvunda-Rāya-Basadi at Śravanabelgola), are ornamented with kīrtimukhas. The

brick roof is a restoration work carried out in the 17th century. But the brick tower, about three feet high, is plain and resembles that of the Gandhavārana Basadi of Śravanabelagola and may be of about the same age The bulls and arches above are of the 17th century

The porch is a four-pillared structure, perhaps of Vijayanagar times, with the two front pillars bearing effigies of the builder and his wife. The male figure has long hair and a long beard.

Porch.

The jambs of the navaranga doorway have ornamented floral bands supported by vertical bands of kubjas and musicians with a large sankha or conch hanging on each outlying pilaster. The lintel has Gajalakshmī between two two-footed makaras which are swallowing maneless lions

Navaranga Doorway. The navaranga (14' × 14') has four fine square pillars each of which is well ornamented (Plate II, 2.) On a square-shaped base with indented angles rises a square shaft on each face of which above a row of lions and śarabhas are small sculptured figures among which are Kāṭṭamardana, standing Śiva and Viṣṇu, Brahma and Gaṇēśa, Tāṇḍavēśvara and the consorts of the first three Above is a row of lion heads and the abacus has Yaksha musicians and dancers above it

Eight of the nine ceiling squares are plain but the central one which is flat and similar to the ceiling in the Yōganandīśvara temple on the Nandi hill has nine panels with Umāmahēśvara in the centre and the Dīpālas around.

The images kept in the navaranga are Dakṣiṇāmūrti, Gaṇēśa, a seated devotee and Mahiśāsuramardini of the standing Marase type being exaggeratedly slim and tall The last image has a breast band.

The doorways of the sukanāsi and garbhagriha are both plain and there are no dvārapālas anywhere in the temple The sukanāsi has three pilasters and the garbhagriha four pillars, all of the plain square type, which may have been put in as late as the seventeenth century along with the porch The Muktiṇāthēśvara linga is an old and worn out specimen, split vertically in twain and fixed into a fine pītha of the indented square shape. There is a small rude Nandi in the sukanāsi.

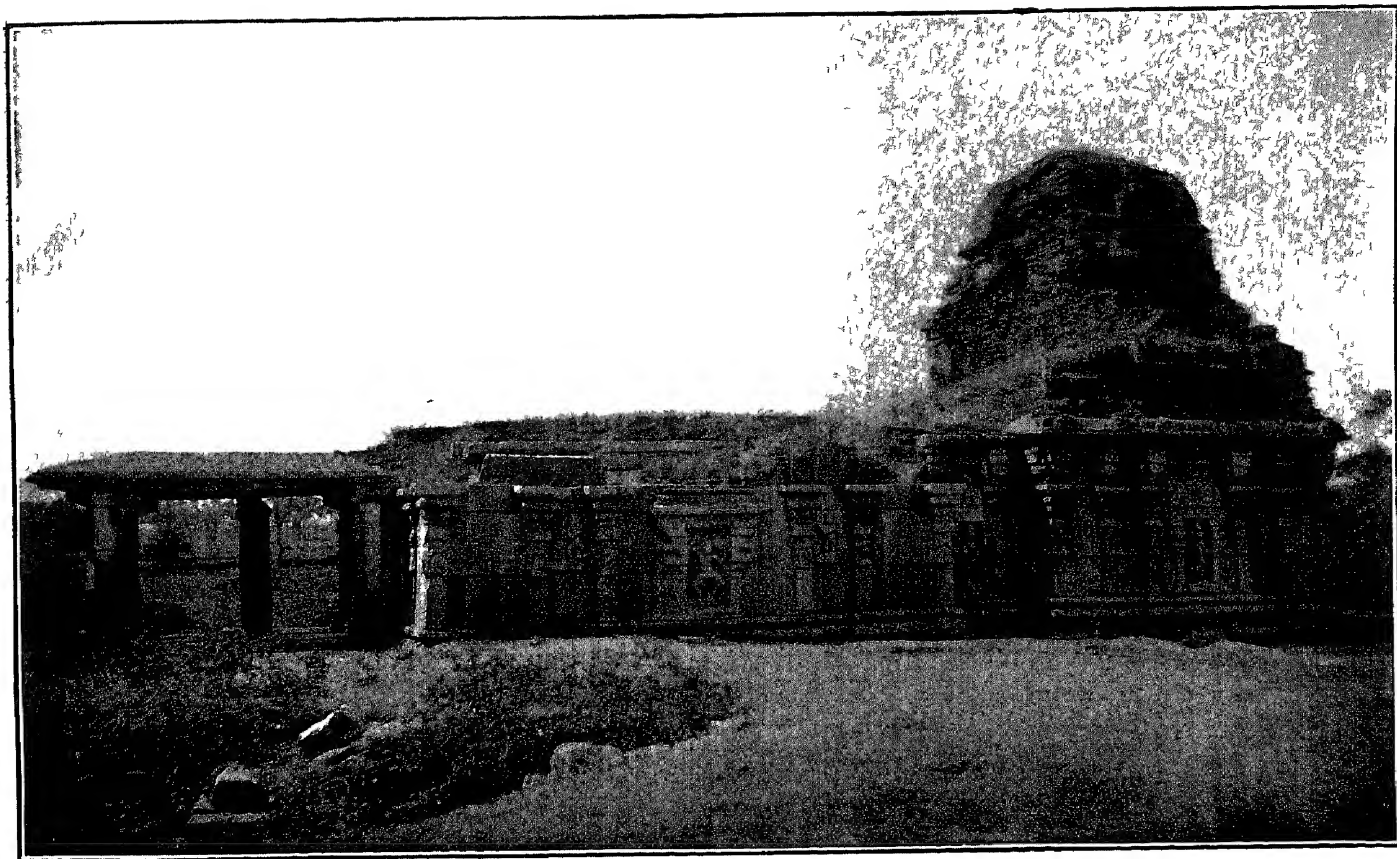
Opposite the temple between the porch and the pillar are two sculptured slabs. One has a standing ruler with a large pot-like head-dress holding a rosary in his hand Perhaps he is the restorer of the temple. The other slab has a king and his two queens with an attendant Very probably these are all *bhakta* figures The king has the archaic smiling lips of the Vijayanagar type The dating, however, is doubtful.

Relief Sculptures. 1. Though the temple is not of first rate importance for art, it is one of the few genuine Chōla monuments in Mysore and should be protected under class II.

Conservation.

2 A pathway should be made to give access to it from the road which is only a furlong away.

3 The temple roof is very much damaged by the growth of a peepul tree



1 MUKTINATHESVARA TEMPLE, BINNAMANGALA, VIEW FROM NORTH (p 3)



2 GANGADHARESVARA TEMPLE,
SIVAGANGA, HONNADEVI (p 10)



3 GANGADHARESVARA TEMPLE,
SIVAGANGA, BHAIRAVI (p 10)

and the brick tower is partly destroyed. Its lost portion may be built in again with brick and the whole covered with cement. The roof may be remade with concrete

4. Owing to the interference of thieves with the central navaranga slab, the navaranga floor has subsided by five inches leaving a horizontal rent in the walls. These should be immediately supported with hard stone slabs and cement and the navaranga floor levelled.

5. Some of the beams have cracked and may be examined.

6. A battened wooden doorway may be provided.

7. The platform around the lamp pillar should be rebuilt lest the pillar should fall.

8. The inscription stone should be dug up and reset as also the stones of the pond.

9. A compound wall enclosing the pond and the lamp pillar may be built with a door to the east.

ŚIVAGANGA.

Brief notices of the several places of interest and of the temples on the hill at Śivaganga have already appeared in the Mysore Archæological Report for 1915. Here the temples are studied with reference to their architectural history and the points of interest are noted either because of their dates or because of their architectural merit. Since the temples are the most important monuments on the hill, they are dealt with first.

GANGĀDHARĒŚVARA TEMPLE.

A large prākāra wall encloses the Gangādhārēśvara temple area, but its original gateway belonging to about the Hoysala period appears to have been on the east. The latter has cylindrical granite pillars (as in the Pañchalinga temple at Sōmanāthapur). But to its east and also to the north of the prākāra additional mahādvāras with brick towers have been built probably in the Vijayanagar days.

**Prakara and
Mahadvaras.**

Just inside the Hoysala or, more probably, the 14th century mahādvāra stand two small stone shrines belonging to about the Hoysala period. The stone śikhara of one of them dating perhaps from the 14th century is now deposited on the ground. To the west is a large stone Gīrjākalyāna-mantapa giving admission to the east doorway of the navaranga hall. It has large well carved granite pillars with

Mantapas in Courtyard.

brackets and some armoured riders as in Kempe Gauda's pavilion. The cubical mouldings of the pillars and the stone walls are ornamented with varied sculptures of Vishnu, Siva, Vāmana, etc., and the two inner pillars near the doorway bear in high relief the images of a king and queen, evidently those who built the pavilion. They may be Kempe Gauda and his queen or Venkatapatirāya and his queen. On the walls appear the seven Holy Mothers, Girijākalyāna and Umāmahēśvara with the Rishis and Dikpālas. The structure is strong and enduring.

The present navaranga hall is really an old open courtyard covered over and enclosed during Kempe Gauda's time. It contains several

Navaranga Hall

mantapas now connected by a common roof. Three of these are worthy of notice. The old Kalyāna mantapa has four beautifully polished black stone pillars whose sixteen-pointed, cubical and wheel-shaped mouldings and chain ornamentation refer them to the Hoysala period.

The Nandi-mantapa is borne on four fine bell-shaped Hoysala pillars, the inscriptions upon whose bases record a grant in 1196 A. D. for the god Śivaganganātha.

A little to the west there is a small pavilion supporting a huge bronze bell called *Ōmkāra-ghanta* an inscription on which records that it was a gift by Kempe Gauda I.

To the south of this navaranga hall a great rock overhangs a cave, the entrance to which is now provided with a well-worked granite doorway supported by moustached Śaiva dvārapālas of life size. The lintel has Gajalakshmi supported on each side by Vidyādharas while the jambs are formed by three sets of sculptured blocks bearing ornamental *rudrāksha*, scroll bands, etc. The small dvārapālas are supported by makara-treading damsels and on the outer side on the right stands the votive image of a prince and on the left, stand those of his queen and perhaps her son. Who these personages are it is difficult to state. Possibly they are Kempe Gauda I and his family.

The doorway leads to a large cave about 40' long and 30' broad which is now converted into a navaranga hall and two garbhagrihas. In

Cave Hall

the cave hall there are now kept a large number of stone and metal images which may be noticed in order from the door running clockwise

1. Sūrya—Rude stone image, perhaps of the 17th century.
2. Tāndava Ganēsa—Stone image of the Vijayanagar period.
3. Durgā—Rude stone image.
4. Lamp bearing metal image of either the father or the brother of Kempe Gauda.
5. Kempe Gauda—image with inscription.

6. Image of ūligada Basavayya.
7. Behind No 6, stone images of a prince and a princess, both devotees ;
two Nandi bulls.
- 8 Tāndavēśvara.
9. A cave used as a store house in which are two fine bronze images of
goddesses
10. Tāndavēśvara—fine image ; perhaps of Andhakāsura as generally called.
It has several inset rubies The ten hands of the image are thus
disposed dagger, abhaya, paraśu, trisūla, damaruga, agni, ghantā,
padma, vīnā, lamba-hasta Flames are darting forth from the halo of
the god and the image has a graceful pose It is definitely a
Vijayanagar specimen , but shows that the art of metal casting was
still in good condition.
- 11 Four-headed Chandikēśvara
12. Tāndava Ganapati—Babyish god in a fine dancing pose.
13. Seated Ganēśa
14. Chandraśekhara with Gangā and Gaurī. He is the utsavamūrti of the
main temple. The loose trisūla in front needs a pītha
15. and 16 Sōmaskandamūrti of Umā and Mahēśa—The central image of
Skanda is missing and needs to be replaced.
- 17 and 18. Kalyāna-Sundara with consort Old and fine—The noses, etc.
of 16 and 17 are all rubbed off—The image of the consort has to be
soldered on to the pītha.
19. Umāmahēśvara.
- 20 Ganēśa—a small Hoysala image—relic of the older days.
21. Saptamātrikā panel—rude and worn out.
22. Virabhadra—rude.
23. Ganēśa on the living rock
24. Shanmukha on the living rock
- 25 and 26 Harihara—on the living rock. This is a 17th century work with
the metallic image of a Pāllegār (named Enne-Ganganna) depicted
as lamp bearer.
27. Ganēśa on the living rock
28. Bhairava—perhaps late Hoysala work.

There are plenty of metal bells in the hall. But just in front of the sukhānāsī doorway is a small pavilion with two cast bronze pillars of fine design. Chain ornamentation and rounded wheel-shaped mouldings are also prominent. They are either 14th century work or their imitation in the time of Kempe Gauda.

A small *sukhanāsi* leads through a comparatively plain doorway to the *garbhagriha* in which on a low *pītha* is a large natural **Garbhagriha and Dei-** *linga* rising to about 3' from the ground. It may belong **ties.** to the Hoysala or even to the Pallava days. A chamber in the cave on the east is pointed out as the treasury of Kempe Gauda when the temple was being built. The bull opposite *Gangādhārēśvara* is a well ornamented piece and has the look of Hoysala workmanship. The height of the cave hall is about 5' to 8'. To the north-east of the cave hall is a small hole in the wall through which water rushes in during the rains. The hole above must be cement-pointed and the broken images repaired.

To the north of the *Gangādhara* shrine, a small *sukhanāsi* leads to the shrine of *Pārvatī*, an insignificant image of perhaps the 17th century. The wooden cot in the bed chamber needs to be repaired.

HONNĀDĒVĪ TEMPLE.

The rock which overhangs the cave shrines is a very large one and in the cave on the east is the *Gangādhārēśvara* shrine. There is a smaller cave on the north in which is housed the goddess *Honnādēvī*. The latter shrine also has a large front hall from which a small doorway leads to the cave hall which is about 40' square and 6' to 10' high. The image of *Honnādēvī* is a large one, about 5' high, of *Durgā* with eight hands (sword, short sword, battle-axe, *chinmudrā*, *svargahasta*, *ghantā*, buckler and *kapāla*). She is treading upon the *Rākshasa* *Raktabījāsura* and killing several of the *Rākshasas* while dogs and goblins dance about.

In a niche on her left is a standing *Bhairavī*, called *Kāmākshī*, 5' high, of Hoysala workmanship. In the niche on the right are housed the old and new metal images of *Honnādēvī*. The old one is a particularly fine image (Plate IV, 2). In a cave chamber on the east there is another stone image of *Bhairavī*, a fine piece of Hoysala workmanship (Plate IV, 3). It is said that 40 years ago these images of *Bhairavī* flanked *Honnādēvī* in the *garbhagriha* and that one of them was damaged while the temple was being repaired. Neither of them is worshipped now. In the south-west corner of the cave hall rain water rushes in during the rains. The drain in front of *Honnādēvī* and the wall require repairs.

To the west of the *navaranga* of the *Honnādēvī* temple is the *Honnamana-gavi-matha* with a *Vīrabhadra* shrine in it.

OTHER POINTS OF INTEREST ON THE HILL.

About 50 yards to the west of the *Honnādēvī* temple is a flight of steps leading to a large pool of cool sweet water in a cave. **Patala Ganga** This is known as the *Pātāla Gangā*. On a rock near it is a colossal *relievo* image of *Vīrabhadra*.

The pillars of the fine tower met with near a huge Ganapati as we ascend the flight of steps leading up the hill, have round shafts and the pot and wheel-shaped mouldings. Though they are of granite, it is not impossible that they may hail from Hoysala or even Chōla times. But the brick tower above is of about the 17th century

Tower.

The Subrahmanya figure is a well-worked and impressive one, though its face is not handsome. In its 12 hands it holds abhaya, trisūla, arrow, sword, goad, mace, trisūla, lotus, pāśa, bow, sword (short), dāna. It may be attributed to the middle Vijayanagar period, *i.e.*, to about 1500 A.D.

Subrahmanya.

Emme-Basava is about 15' long and 8' high. It is much broader and has a larger face than the proportion would require. It is of granite. It is similar to the Basava image of Arasinakere¹

Emme-Basava.

The inscription in the cave is evidently ancient and in the characters of about the 8th century, possibly of the Ganga times

The top panel has a linga under a canopy, an orb combining the Sun and the Moon, and a Svastika in between.

Gañji Virabhadra is a bas-relief figure about 5' high on a living rock, with sword, arrow, bow and shield. Two of the steps in front of the Virabhadra temple are the two halves of a large vīragal showing a spirited battle between cavalry men with swords and spears and a hero with a curved sword on foot. The slab bears no inscription. From its size and the curved two-fringed sword held in the right hand of the hero, it may even be attributed to the Ganga times.

Gañji Virabhadra.

Near Kempe Gauda's Hajāra, facing east, is the east mahādvāra of the Gangādharaśvara temple whose brick tower has now partly disappeared. Just in front of it is a Kannada inscription of seven lines stating that in S' 1288 (1366 A.D.) Māradāsa, son of Balaradāsa of Hōgunda got a lamp pillar put up in the pit by its side. The pillar has now disappeared.

Lamp Pillar.

The man riding the lion bracket of the west end pillar in Kempe Gauda's Hajāra wears a peculiar dress which probably represents a coat of mail

About 20 rock-cut steps above Kempe Gauda's Hajāra, there are several votive inscriptions among which is one in Nāgarī characters. Near the steps closeby the Linga shrine, there is a large number of Kannada and Nāgarī votive inscriptions which deserve examination.

Inscriptions.

¹ See M. A. R., 1931, page 68

Further up, the Chigatana-gavi contains five portrait statues two are of bearded chiefs and two of their consorts and the fifth is of a standing

Chigatana-gavi.

prince. Very probably Kempe Gauda, his brother, and the rest of his family are represented. An inscription of

five lines to the right of Chigatana-gavi on a rock mentions a certain Chikka Kāma Nāyaka, son of Bairappa Nāyaka, as being the person who got the steps on the rock cut, evidently for the convenience of devotees climbing up the hill. Another similar inscription of one line mentions the name of Japa Guru Gauda.

Another huge roughly carved bull, of workmanship similar to that of Emme-Basava, but slightly larger, is found a little further up.

Colossal Bull.

Probably it is also of the same period.

Onake-kindī is about 200 steps above Dodda Basava but lower than Kallu-bāgilu and near the inscription of Krishnarāja Wodeyar IV.

Onake-kindī.

A modern Telugu inscription was copied on the rock below it. Another inscription of two lines on the rock surface

about 20' inside of Onake-kindī (close to Nelamangala 129) mentions a certain Kencha Sōma Nāñjah.

Above the well with Shāji's inscription of 1652 A.D. (Ś 1574) is a small pavilion with a small shrine in front. These belong to the Pāllegār days.

Kōdugallu-Basava was carved in 1388 A.D. according to the inscription below it. To this date must now be ascribed the other megalithic

Kodugallu-Basava.

bulls of the hill, which are all of practically the same workmanship. A small pavilion of four pillars originally

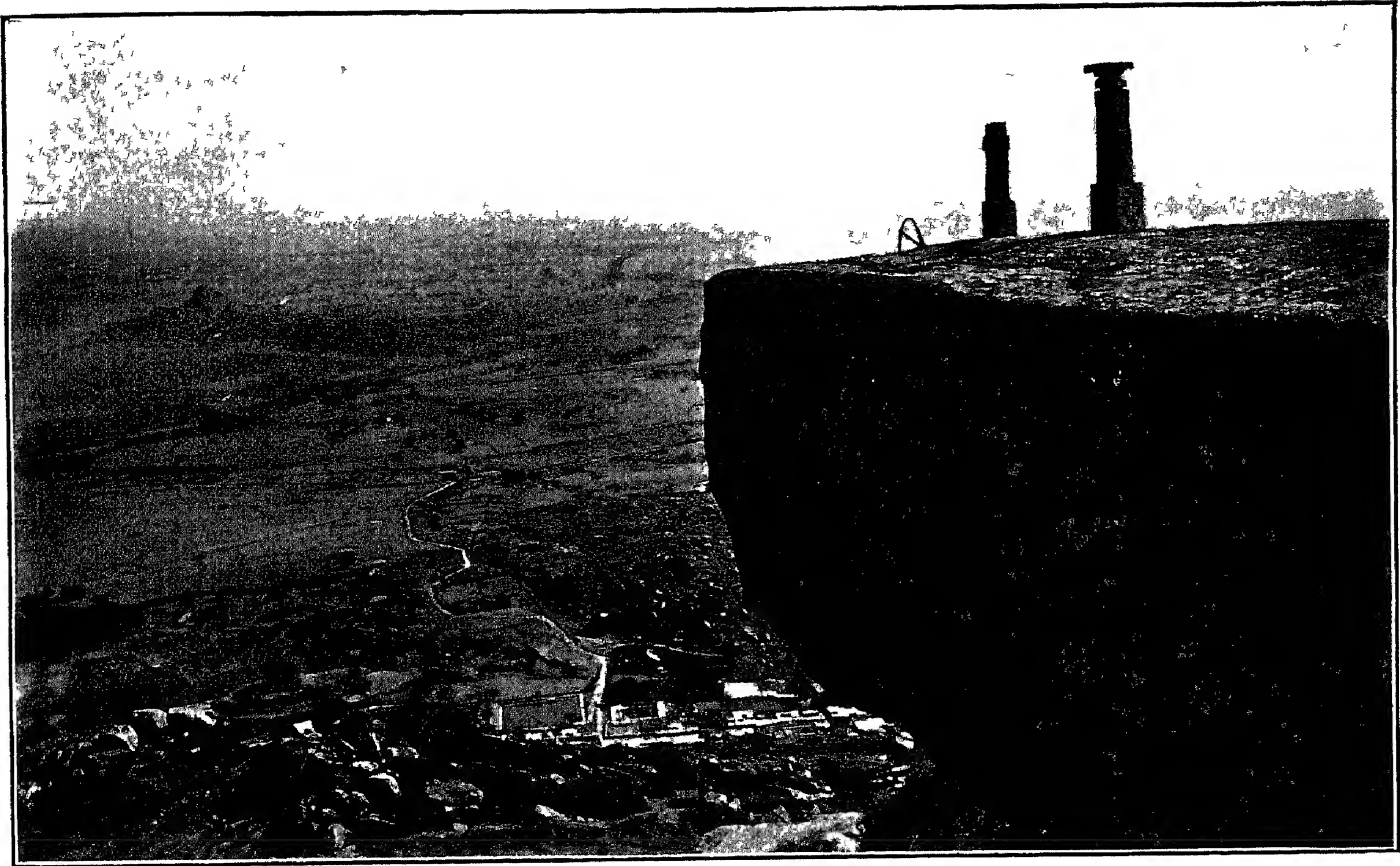
stood over this bull as over the others. Perhaps this explains the roundness of the pillars of the fourteenth century since there is imitation of Hoysala work yet lingering.

On the south we overlook a hilly country between which and the Śivaganga hill is Vīrājī Kanive and its Kapila tīrtha. Here Kempe

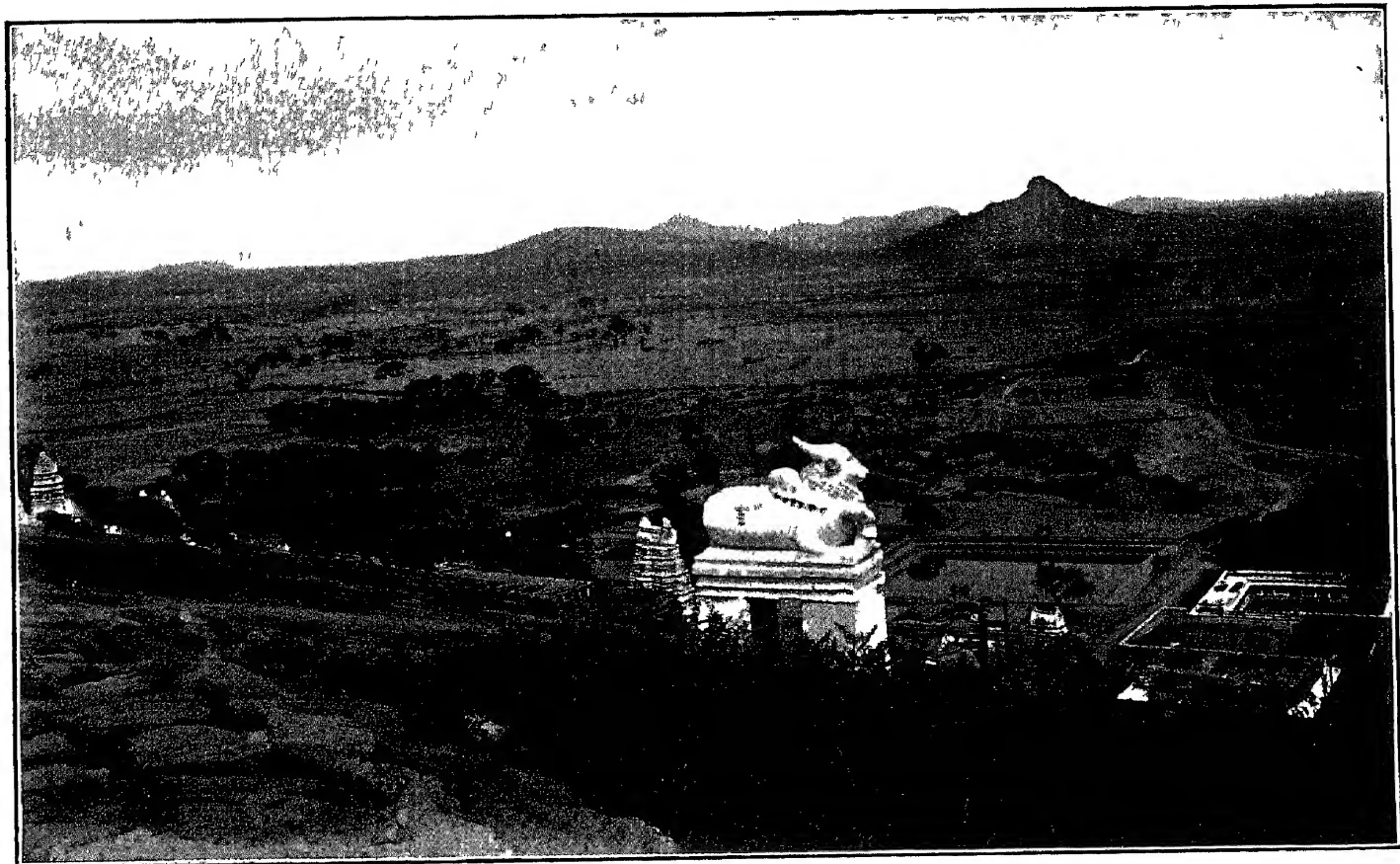
View from top

Gauda is said to have found a treasure trove and Sarajappa Nāyaka is stated to have passed through the place to

Sāvandurga. In the valley is said to be found a large amount of old pottery and the place has to be surveyed for cromlechs and other antiquities. To the south-south-east appears Māgaḍi with Sāvandurga beyond, to the south-south-west is Bhairavandurga. On the east Bangalore is said to be visible on a clear day or night, while on the west is *Mikkarājana* containing buried antiquities. Beyond it there is plain country. To the north-north-west is Tumkur, while to direct north appear Siddhaganga and Dēvarāyanadurga, with Kengalgudda in the foreground and Śivaganga town at the foot of the hill. On the top of the hill there are a small Vīrbhadra temple and a Linga shrine. Both of them are insignificant. By their



1 VIEW FROM THE TOP OF THE HILL (p 13)



2 VIEW OF THE BULL AND KALYANI (p 13)

side on the south-west is a rockly pool wherein water collects during the rainy season

The Tīrthadākamba is a heavy granite pillar, $2\frac{1}{2}'$ square at the bottom and about 15' high. It rises with an octagonal shaft on a square base and has a round moulding just below the square capital. (Plate V, 1). The inscription repeated on the four sides of its base, belongs to the days of Narasimha Hoysala. There is a small chiselcut hollow $15'' \times 12''$ and 4" deep to the north of the pillar in which it is said that a cupful of water collects during the makarasankrānti day at the time of Uttarāyana punyakāla. This is called the Gangōtpatti place. A number of votive inscriptions are found near it.

An iron rod bent over the edge of the cliff overlooking the precipice with a bell dangling from its free end was put up by Guṇumūrti-
Votive Bell. Āchāri of Kyātasandra in 1933 as a son was born to him.

The Kalyāṇi, (Plate V, 2) also called Kamala Tīrtha, is a large stone built pond of about 200' to 200' with well built stone steps from
Kalyani or Kamala Tirtha bottom to top. Around its top runs a high jagati platform with parapet and on the face of the platform between the cornices, hundreds of sculptured panels appear. Commencing from the east and running clockwise may be noticed some interesting groups —

South-east corner.—

Dharmāṅgaḍa fetching water for his parents whom he has seated in two cradles hung on a pole

A man (perhaps Daśaratha) hiding behind a tree slays a person fetching water from a crescent-shaped pond.

Krishna loots butter and is tied to the Yamala trees. He plunders butter when it is being churned. He hides on a tree top with the clothes of the bathing girls

South side —

He plays on flute, wrestles, and kills Kālinga. Two ladies, one of whom is mounted on a parrot, shoot at a man seated on a tree.

South-west corner.—

The Dīkpālas led by Shanmukha and the rishis wait upon Śiva. Nandikēśvara (or is it stag-headed Rishyasringa?) plays with girls. In this corner is now kept a fine but damaged Hoysala image of Gaṇēśa which was originally in the Śāntiśvara temple. It should be returned to the temple and preserved.

West face.—

Birth of Rāma and his brothers. The princes follow Viśvāmitra, slay Tātakā, and defeat her sons Sītā marries Rāma, the marriage of Rāma's brothers is also celebrated and the bridal parties go in procession

IMPORTANT STRUCTURES IN ŚIVAGANGA VILLAGE

Just opposite the gateway leading up to the hill, there is a fine stone built pond with a cloistered verandah running around it. The
108 Lingada Tirtha. The latter has its inner ankana walled off and converted into several large chambers possessing 108 lingas. Of these the middle one on the east which faces west is called Agastyēśvara linga and is considered to have been installed by Agastya. The building is, for the most part, of about the Māgadi-Pāllegār's time but repairs have also been made recently as is seen from two small modern Kannada inscriptions in the north-west corner.

The steps of the ponds are finely adorned with the figures of lions, elephants, swans, snakes, etc. To the south-west of the pond is a large storehouse of the old type known as Halematha, evidently the old building of the Śivaganga matt. Among the images in it, one of (Viṭhala) Pānduanga with two hands akimbo holding snake and chakra may be noted.

On a pillar stored in the compound there is an inscription of ten lines in Kannada characters, which is dated 1528 A D (Ś 1450) Sarvadhārī

North-side —

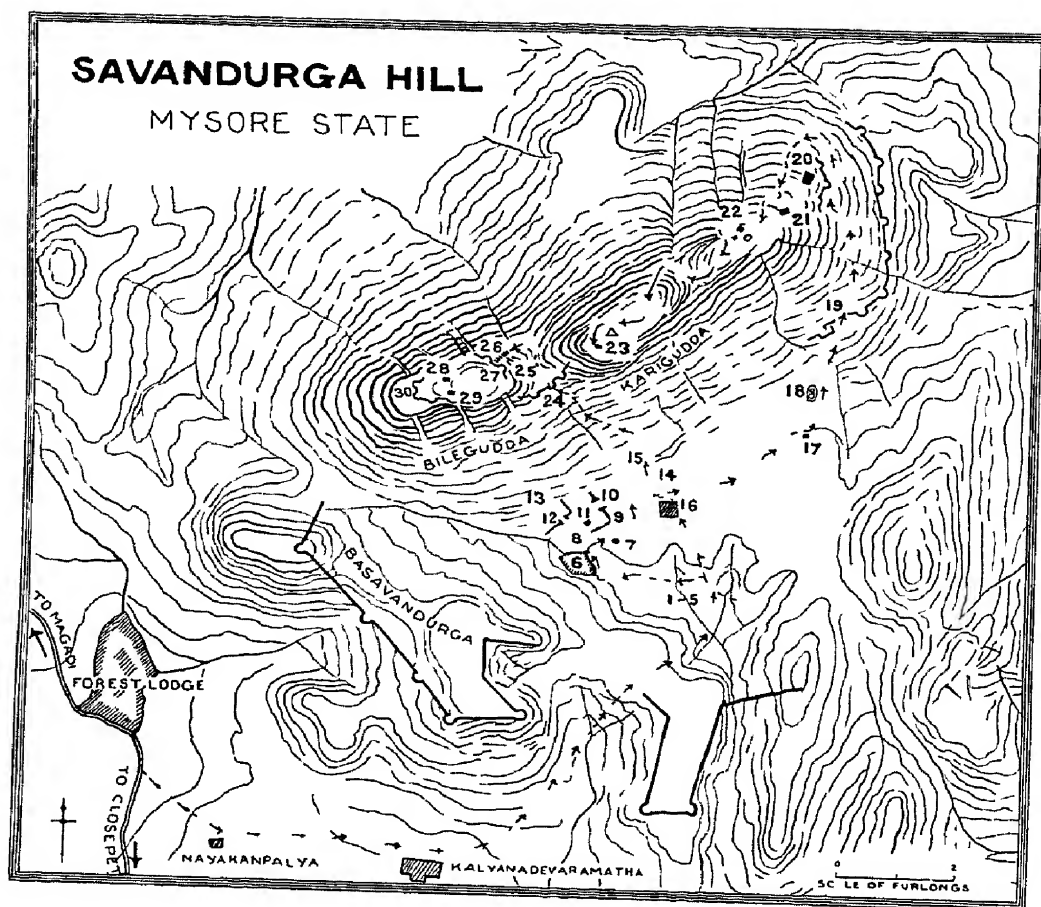
Rāma defeats Khara, and his brother Lakshmana disfigures Śūrpanakhī. The golden deer appears, Mārīcha is slain. Fight between Hanumān and Garuda. Monkeys approach Rāma. Rāma slays Vālī, Sugrīva and Tārā.

North-east side —

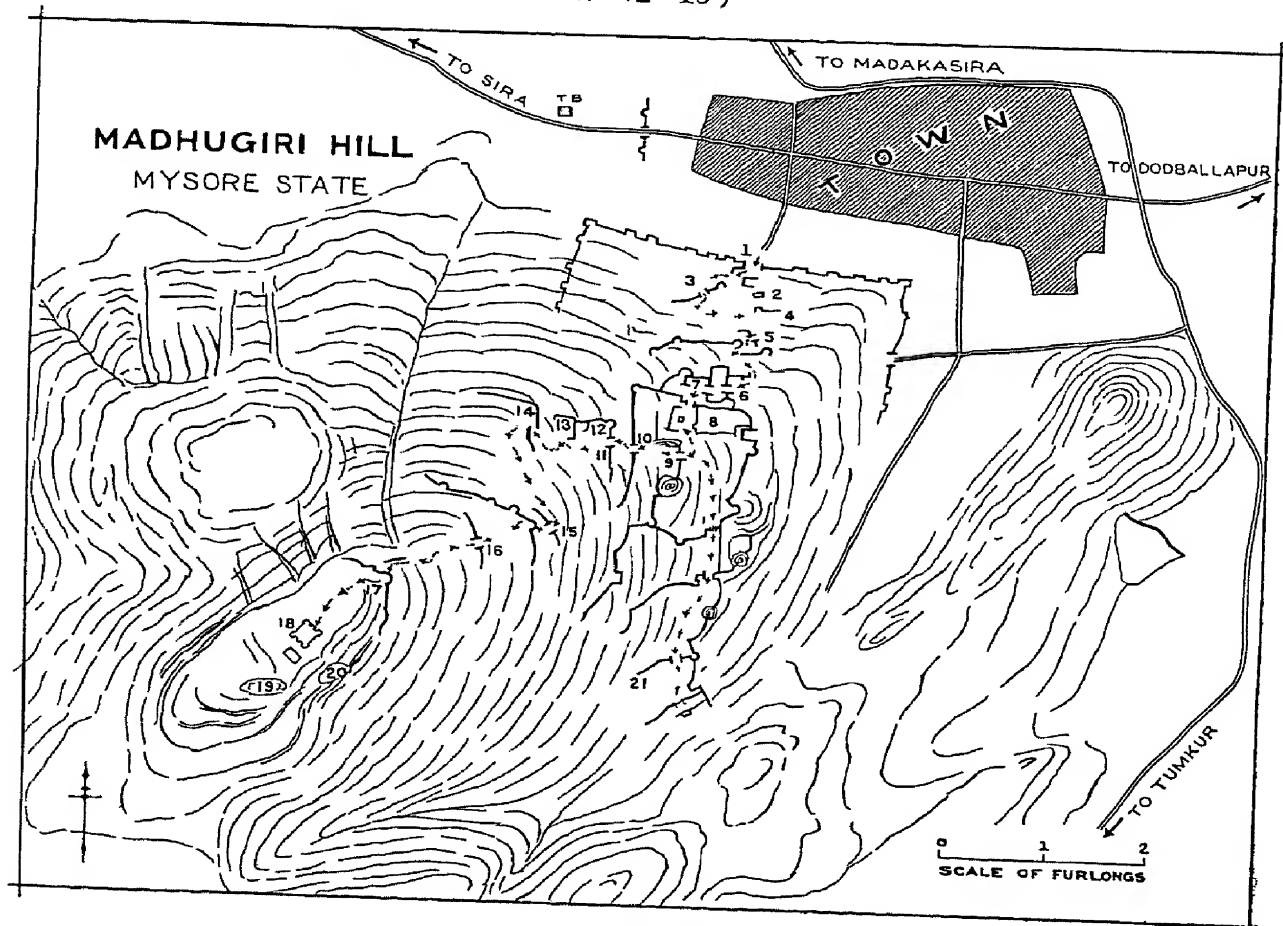
A snake charmer. Monkeys go forth with Rāma and Lakshmana to battle. They bridge the ocean. Fight with the Rākshasas. Lakshmana slays Indrajit. Rāma slays Rāvana. Coronation of Rāma in full state.

The Śāntīśvara temple is, as stated by R. Narasimhachar, an old structure, perhaps the oldest in Śivaganga. Its outer walls are ornamented with pilasters bearing beaded hangings as in the Arunāchalēśvara shrine at Nandi. The granite pillars

Santisvara Temple. of the open mukhamantapa are plain but cylindrical and have wheel-shaped round mouldings on the top. The navaranga has four pillars of granite with sixteen-sided fluted shafts, bell and wheel-shaped mouldings and cannot be assigned to a date later than the fourteenth century. The beautiful pot-stone Gaṇēśa of the navaranga now lies mutilated at the tank and the Bhairava image of the temple has



1 (P 15)



2 (P 19)

disappeared. In their places are now a small Ganēśa and a goddess of recent make. The Langa is a round topped, fine black thing about three feet high and is certainly older than the fourteenth century. It is not impossible that the temple was constructed for the merit of Śāntalādēvī, queen of Vishnuvardhana, who is said to have died here, but one wonders whether such inartistic structure of granite of this kind would ever be put up in the name of the great queen of Vishnuvardhana. It is more probable that the structure may belong to the 14th century. The question however has to be left open at this stage.

In front of the temple there is a fine large dīpastambha, nearly 40 feet high, which is probably a work of the seventeenth century. An inscription on a rock near it reads *Raṅgarājana sēve*

SAVANDURGA.

About seven miles south-east of Māgaḍi is the hill fortress of Sāvandurga, a third class Protected Monument, rising to a height of about 4,024 feet from the level of the sea. Mr R. Narasimhachar visited the place in 1915, but he did not climb up the Kaṛi-gudda or Black Hill. Hence the description in the Mysore Archaeological Report for 1915 is mainly confined to the Bili-gudda or White Hill. The place was visited again in 1925 and brief notices are published in the annual report of the department for that year. The ascent to the Black gudda is dangerous inasmuch as we have to crawl on fours on the face of the steep rock many a time. There are no steps whatsoever leading up. The stronghold must have been very formidable formerly. What strikes us at the outset is the continuous chain of the fortifications running all round the hills including the Black hill, the White hill, the valley connecting the two, Basavandurga and the extensive area in between.

The numbers below refer to those given in the accompanying map and pertain mostly to the places of interest on the Black Hill. (Plate VI, 1.)

1. South fort gate—Entrance

2. Inside the south fort gate which is the first we come across on our way to Nelapattana from the forest lodge, is a pair of artificial

South Fort-gate and pits called the *Bailu-Basappasvāmi-pāda* cut in the
Monuments inside it. rock

3. At a distance of about 30' from the above there are a small rude stone Basava and a head less Ganapati in front of it

4. Three vīragals and possibly another a few feet above the Nelamālge a little to the south of the above. Perhaps there was a Bhairava shrine nearby.

5. Nelamālge of possibly the Nāyaka period as is evident from the thin bricks. Probably it was used as a guard room or magazine. It has got an outer chamber and a small inner niche. The roof is formed of one slab, about 15' in diameter.

6 Bīḍirakatte a few yards above, to the left of the pathway leading up to the temple of Ojēśvara.

7. The temple of Ojēśvara is just on the right side of the roadway. It has a ruined brick tower of the Nāyak period, a garbhagriha, a hall in front of it and a mukhamantapa, all built in the Dravidian style. There is no linga in the adytum. The material used is granite and the workmanship plain but for some creeper scroll and floral ornamentations on the jambs. There is a kīrtimukha on the lintel. The creeper scroll issues out of the mouths of yālīs on either side of the jamb. The garbhagriha ceiling is formed of two squares, one placed on another cornerwise with padma medallions here and there. The building is unimportant.

Ojesvara Temple.

8 A few yards west of the Ojēśvara temple on a granite stone slab, 6' × 4', there is a three-panelled vīragal without inscription, on the lower part of which a royal personage rides forth to battle on a horse. Above him is held an umbrella.

9 The road leads along the side of the second fort wall of simple construction (of mud and rubbles) through the Palace gate.

10. Fort gate immediately to the west of Nelapattana. On the granite pillars of this fort gate there are several devices of buds carved with bull heads, human heads and rani heads. Figures of tigers, lions, rishis, elephants, etc., are also carved.

11 A few yards south-west of the above fort gate is the Viśvēśvara temple.

Visvesvara Temple.

It is a ruined granite temple with masons' marks 1, 2, 3 etc., on the stones. It consists of a garbhagriha without linga, a sukhanāsi with a flat padma ceiling and a collapsed navaranga having square pillars with single figures carved on the sides. The jambs of the garbhagriha doorway have creeper scroll ornamentation issuing out of kalaśas, besides other floral designs. On the lintel there is a linga flanked by elephants on either side. The tower is of brick belonging to the Nāyak period.

12 Second gate of the Palace. A flight of steps leads up to it. Musket holes can be seen in the parapet of brick construction.

13 The Palace site with stone basement and stone walls on which appear two or three ornamental niches.

14 Kalyāṇi-pond immediately to the north of Nelapattana. Area of top is about 50' square. There are sculptures all round the railing on the inside. There are a small rudely carved Basava and a Basava temple on the south.

15. A few feet north-west of the pond on a boulder is a bas-relief figure of Hanumān with a *dhvaja* on each side surmounted by chakra on the right and śankha on the left. The god has a dagger in his girdle. A pentafoil arch is rudely carved above. The left hand is in the striking attitude.

16. The Virabhadra temple has a mantapa on the left. At the north-west corner of the temple is a pair of stone feet

17. Narasimha and Kālamma temples. These are situated about two furlongs east-north-east of Nelapattana.

18. Cave prison

19. The fort wall of the east hill on the way up the Black Hill is a Hindu construction built, without mortar, of undressed blocks of stone in the cyclopean way and provided with projecting bastions. The pathway leads up through a breach in the fortwall by the side of one of the eastern bastions.

20. Fort-line with a guard room. This appears to have been built by Tippu, because the well-dressed stones are jointed by mortar.

21. Further up, there is the defence tower of rubble masonry overlooking the pathway on the ridge and commanding the eastern approach.

22. Magazine—40' × 20'—with a dome immediately to its south-east

23. Top-most peak of the Black Hill with a tower mantapa of stone enshrining a rudely carved bull with a slightly exaggerated neck. Trigonometrical survey bench mark.

24. Fort line in the valley connecting the two hills. The abyss is now impassable

25. There is a pathway leading up from the Virabhadra temple. The branch leading up from Kempe Gauda's Palace is now overgrown with jungle.

26. A flight of stone steps leading up to a gateway in the fortwall

Biligudda.	{	27. Second fort wall of Biligudda.
		28. Guard room.
		29. Court hall.
		30. Line of fortifications—Mud and rubble on the White Hill.

31. Basavanadurga is a connected strong hold with a small fortress having bastions at the four corners. To the south of the durga on the inside there is a depression which is perhaps the foundation for a guard room.

View of the surrounding country from the Blackgudda —

East—Bangalore and Nandi.

North-east—Tippagondanahalli.

North—Śivaganga.

West—Māgadi and Huttari Durga.

South-west—Broken hilly country with the road leading to Closepet.

South—Road to Closepet and range of large and small hills. The country is very hilly on this side.

DEVARAYNADURGA

(Pl. VII, 1.)

The temple of Īsvara called also Vaidyēśvara is of granite with a stepped pyramid, a garbhagriha, a sukhanāsi, a porch, a navaranga of nine ankanas and another porch in front with stone benches on either side and no railing. There is a plain square padma ceiling in the porch in front. The navaranga ceiling is formed of two squares placed crosswise and has simple padma ornamentation in the centre. The pilasters on the outer walls are simple and square as in the case of the Bhōga-Nandīśvara temple at Nandi. The śikhara is also like the one in that temple. But the pillars in the navaranga are square and have octagonal cutting on the shaft and round mouldings at the abacus. The structure may belong either to the 14th or the 11th century. There is a plain Basti behind it.

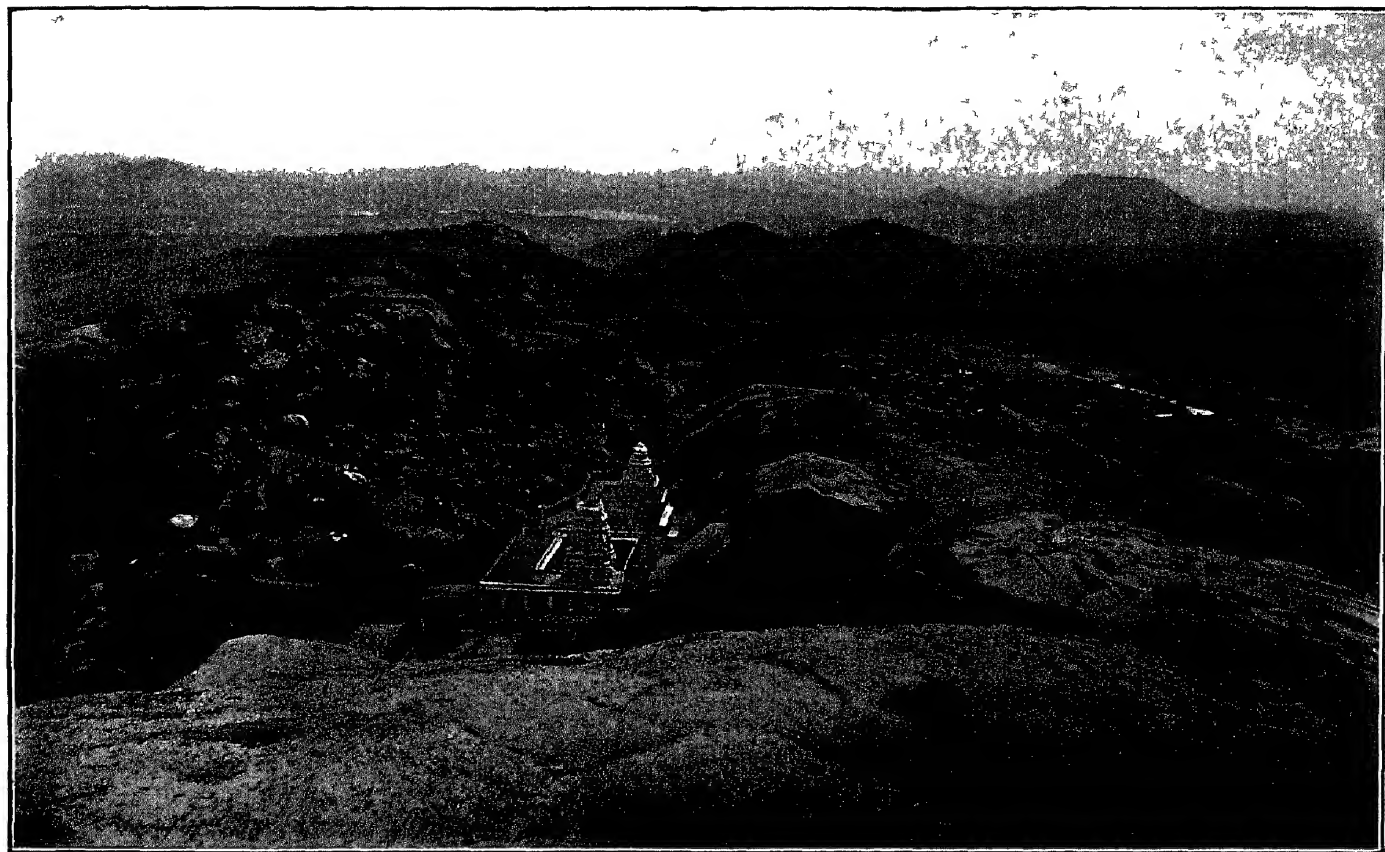
The first fortwall is formed of undressed stones mostly. To the right of the Penugonda gate in the second fort wall there is the figure of the musician Virūpanna with a published inscription.

Near Āne-done there is an inscription of the time of Harihara on a boulder. A stone gateway and the Palace site are nearby. A few yards further up to the east is the Kannappana-done.

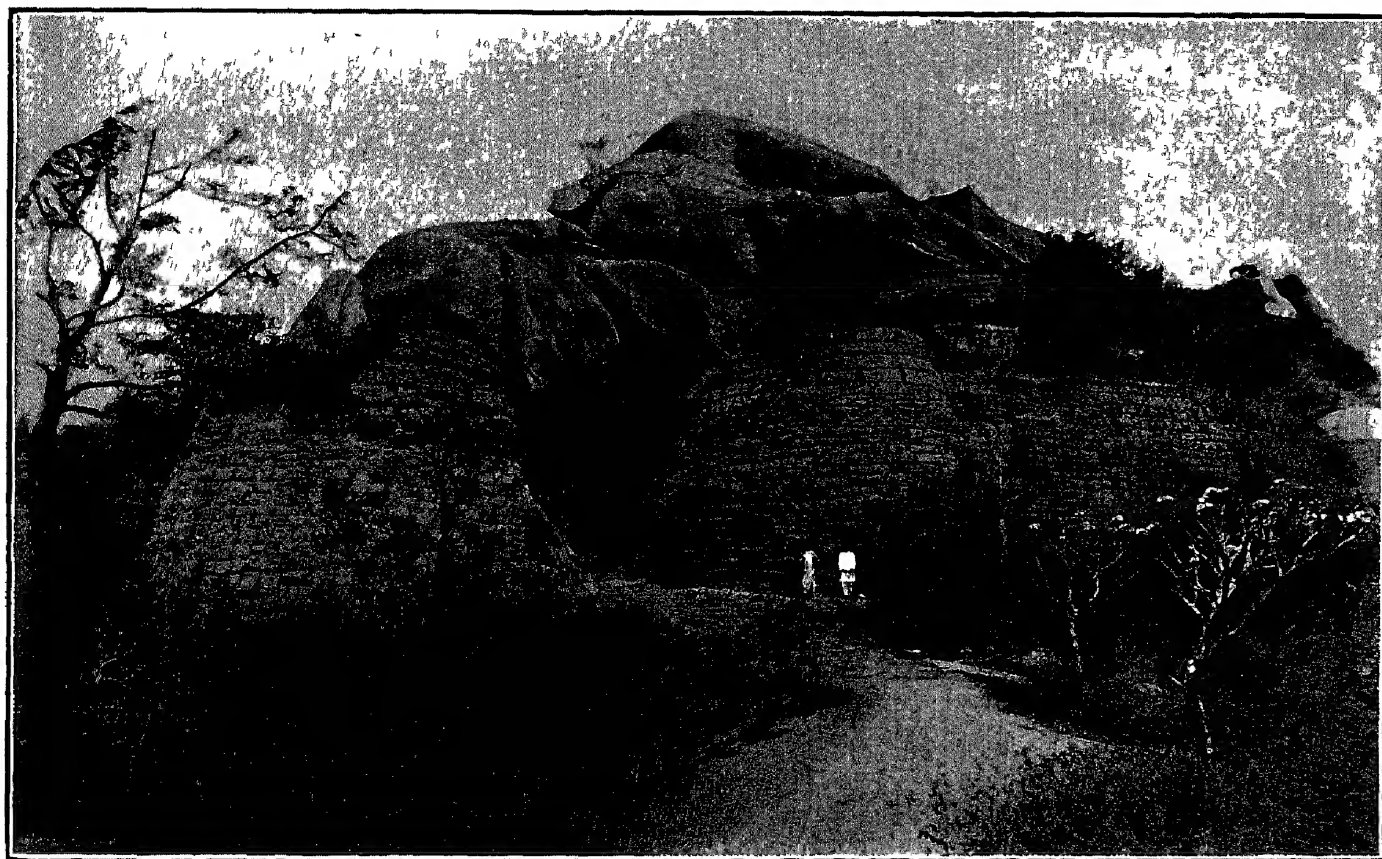
In the third fort wall the gateway has recently been reduced in size.

The parapet above the fourth fort wall and gateway is of mud and has musket holes. In a cave is enshrined a small Āñjanēya called Nīlāñjanēya. At the doorway are the bricks of the Pāllegār period. The parapet too is of this time. On the inner side of the fifth gateway is a shrine containing two figures—one of Garuda and another of Āñjanēya, both fighting, carved in relief on a big boulder. There is the figure of Kōdanda Rāma between them, perhaps to bring about reconciliation. The gateway of the sixth fort wall has granite pillars with square pot-shaped mouldings above. Near the seventh gateway with Vāyutīrtha, now dried up, is the figure of Hanumān on a boulder.

The Pāda Tīrtha in a cave is reached past the eighth gateway and fort wall. There is a mantapa in front. Figures of Garuda and Hanumān with folded hands are on either side of the cave. The temple adjoining is that of Sañjivarāya, while that situated behind is of Laksmī-Narasimha. Going further up we come across a pond and a Pirangibateri. The gateway of the ninth fort wall (Pl. VII, 2) has a figure of Hanumān on the left side. The magazine with two chambers and brick terrace is of the 17th century. The Garuda shrine with no Garuda is on the summit to the east of the Lakshmī-Narasimha temple. Here may be seen the fort line with gate (continuation of No 2) on the east. The Danus-Tīrtha measures 100' × 10'-12" and is a little to the west of the above, while the Rāma Tīrtha is slightly west of the above.



1 VIEW OF THE HILL AND TEMPLE (p. 18)



2 VIEW OF THE FORTRESS AND THE HILL (p 18)

Further up is the cave temple of Kōdanda-Rāma with Lakshmana and Sītā, perhaps of late Vijayanagar days.

The small figure in the Rāmānuja shrine is about 9" high, and called Kannappa dēvaru locally.

The Lakshmī-Narasimha and Hanumān temples are on the lowest elevation. The pond known as Jayamangali has its source near a rock on the north side.

The Nāmada chilume is near the Forest Lodge.

MADHUGIRI

Madhugiri is a high and precipitous hill with a strong fort famous in the History of Mysore (*frontispiece*). A detailed description is given below and the numbers refer to those in the sketch map (Pl. VI 2).

1. First fort wall and gateway—Behind it there is another doorway of Hindu workmanship having cyclopean masonry. The parapet, however, is of Hyder's time. The bastions are provided with doorways, musketholes and, here and there, cannon openings.

2. Rama's temple

3. Second gateway—independent

4. Guards' station (?) A Moslem structure of brick and mortar, provided with cannon openings, musket holes and a platform in the middle

5. Third gateway in the second fort wall belonging to the Pāllegārs' time and renovated by Hyder. The battlements are provided with musket holes and cannon platforms

6. Third fort wall having two gateways—The front one is Moslem with a parapet wall by the side of a brick flooring. A new inscription of Chikkadēvarāja was found on the boulder to the left.

7. Fourth fort wall with gateway. This is definitely a Hindu structure, perhaps of Chikkadēvarāja's time, having Hanumān on one of the pillars. The parapet is provided with musket holes and cannon openings. There is a batēri to the right.

8. Ittige-done—Brick structure of Pāllegārs' times. Below there are flat bricks. Another building to its right is pointed out as the granary. A cistern-like structure is attached to it. An ornamental brick structure which is perhaps a fountain exists in front of it.

It is probable that in this area were situated the habitations of the chief personages since there was plentiful water supply. The cistern-like structure suggests that there was a syphon adjoining the Ittige-done

9. Fifth fort wall with gateway—Hanumān temple and 'Dabbigadiges' are to the right. The latter are granaries.

10 Sixth fort wall—A small one with passage

11. Seventh fort wall with gateway—Evidently a Hindu structure perhaps of Chikkadēvarāja's time. The parapet above is provided with musket holes. Round bastions also exist. There is a cross wall running from this fort wall to the guard house higher up.

12. Chandra-dōne—A crescent-shaped well

13. Guard House—Stone and rock structures adjoining the done

14. Eighth fort wall and passage—The brick parapet above is provided with musket holes

15. Ninth fort wall with a small doorway The similar parapet is provided with musket holes and cannon platforms.

16. Low stone wall about 6' high, with entrance-passage leading up the hill. A few yards above is a small *done* (with no water now)

17 Tenth fort wall with a small doorway of the Moslem period There is a guard house nearby with its roof fallen, the holes for the beam can be seen.

18. Vishnu temple on the peak with a small fort wall serving as *prākāra* and having musket holes The temple is a simple granite structure with a small square *garbhagriha* having no image and a *mukhamantapa* with Dravidian octagonal pillars The Garuda pillar in front is of granite.

There are several granaries and living rooms on the south-west and north of the temple building The *prākāra* has a western entrance leading to terraced rooms and granaries built of stone, brick and mortar. Flat bricks of the Pāllegār period are used On the lintel of the granary room in the south-east corner of the *prākāra* there is a Kannada inscription of two lines mentioning Chikkadēvarāja Vodeyar

19. A few yards to the south-west of the temple there is the Navil-done with brick work below. There is no water here now.

20. Bhīmana-done. This is said to have water always By the side of the Hanumān figure nearby there is an inscription which mentions the name of Chikka-Gauda III.

On the south-east side of the hill a pathway leads down from the Mysore gate through the valley between the tank Chitrakatte and the Āñjanēya temple (facing west) south-westwards towards Mysore A full view is obtained from Bhīmana-done.

21. Mysore gate. This was constructed by Hyder as stated in the inscriptions (Persian and Kannada) on the lintel.

SIRA.

To the south-west of the Travellers' Bungalow there are two caves in which a Mohamedan saint is said to have lived.

Nearby is the Idga which is a large structure, about 70' long, with seven large pointed niches and a parapet wall of the typical Bijāpur style. The two large mināreets at the terminations have octagonal tapering shafts and are about 40' high. They have a typical Bijāpur look.

The graveyard some distance from the above contains several tombs and masjids of which the important one is the tomb of Sayid Abdul Khader. The graveyard is surrounded by a compound wall and there are two tombs which have Persian inscriptions on the head stones.

On a stone Brindavana in front of the Middle school there is an inscription of seven lines which is comparatively modern, though the grave itself is perhaps older.

The pillars in the navaranga of the Durgamma temple are imitations of Hoysala pillars. A modern stone screen is used at the threshold of the mahādvāra.

The Malik Rihan Darga has a verandah running all round with pointed arches. The eaves are supported by Hindu brackets with drops. The parapets have the trefoil (*fleur-de-lis*) design. The small supporting minarets have octagonal shafts ornamented with two storeys of pointed arches. The main dome has a broad base and rises on a padma. The building, though small being only 40' high, is elegantly designed and combines dignity with grace. For what reason Malik Rihan of all the Governors of the place deserved this memorial, is not clear. However, the building is definitely of the Bijāpur style. The whole building except the main dome is of stone.

The compound wall should be repaired. All living quarters should be removed from the area. The joints of the stones have to be cement pointed. The yard should be cleared of all vegetation. The darga, though endowed with Inam lands, is not well looked after. The steps leading up to the darga must properly be rebuilt. The votaries are Hindus and the tradition is that these Hindus are better privileged than the Mohammadans in respect of this building.

On the tomb of Aurangazib's daughter nearby there is an inscription which gives the date 1104 besides mentioning Allah and Muhammad.

The Begumbi Masjid is dilapidated.

Nearby stand the Chōti Masjid and Shāh Sherif Darga.

The Mihrab Jumma in the Masjid is of black stone (*Turuvekere Kallu*) and has the following motifs very familiar in Hindu sculpture: the mango drop, creeper scroll, pendant drop ornamentation, brackets, etc. The revolving pillars have 16 fluted sides. There is a black stone chain of eleven links with a large jingle pendant. The doorway of the Masjid is also of black stone and has the kalāśa and floral ornamentations met with in Hindu temples.

The fort is surrounded by a moat on the outside. The first gateway of the Pāllegār period has fallen on the north side. The second gateway called the Diddi

bāgīlu was also without doubt Hindu originally as can be observed from the octagonal and sixteen-fluted shafts of the black-stone pillars and the wheel moulding at the top. On the inside of the doorway the jamb on the left side has the creeper scroll ornamentation issuing out of the mouth of the yālī. Some of the pillars create a suspicion that they might be imitations of Hosyala work. The brick and masonry battlements with musket holes and cannon openings appear to have been added in the days of Hyder and Tipu. The third gateway is also Hindu in construction with Dravidian pillars and scroll ornamentation on the jambs. The figures on the pillars are Ganēśa, Bull, Āñjanēya, Garuda, etc. The pillars have heavy bottoms and are of the early eighteenth century workmanship and of the Pāllegāi period mostly. The old building used as the Taluk Kachēri until 40 years ago is of stone and brick with a lily flower parapet in the Bijapur style. Two walls only are standing to a height of about 20'. The neighbouring mounds contained to the north-east the treasury and office rooms, to the south a brick-built pond, to the south-east a Hanumān temple and to the west dwelling houses, all of which are now ruined. To the south-east there is a brick building with a dome and contained originally open entrances, to the south, east and north and appears to have been originally a mosque with the mihrab on the west, but converted later on into a Hanumān temple. The image is now kept in the new town. In the building plenty of black stone has been used for the corner steps on the interior. At the south-east corner there is a well with arrangements for lifting water which is sent through pipes to the various parts of the fortress. It is said that elephants were being used for drawing water. Nearby are a broken image of (?) Lakshmī-Nārāyana in sukhāsana and the capital of a pillar, both of which are of granite and suggest the existence of a temple.

On the south-west are two European tombs one of which has an inscription of four lines in English —

- 1 Here lies
2. T T Temple
3. Leu Reg No
- 4 Died March 1800.

Through a postern gate in the south fort wall we come to the Palace site which originally was protected by a wide and deep moat and had a well in the south-west corner. Outside this moat is the first fort wall with its own outer moat. The Inscription No 73 on the batēri, dated S' 1463 in Achyutarāya's time has recently been cut into several pieces.

Outside the fort on the north is the site of Chikpet. There were here a. Vyāsaiāya Matt of stone and brick construction and a temple of Gōpālakrishna.

The latter is a simple Dravidian structure of stone and brick parapet and śikhara. The parapet has battlements in the Bijapur style. There are only a garbhagriha and a mukhamantapa having broad-based Dravidian pillars of the Pāllegār period. In the garbhagriha is now kept an Āñjanēya figure, the original image having been removed to the Nārāyana temple inside the town. There is nothing extraordinary either about the temple or the Hanumān image, called Rāchōṭi Āñjanēyasvāmī. A large tank called Doddakere immediately to the south was perhaps the source of water supply even in those days.

Further up on the east is a ruined Nārāyana temple of simple workmanship. An old mutilated Hoysala image of Nārāyana with the ten avatāras on the arch and the two front hands broken stands to the north of the pond and to the north-east of the temple. The image must be removed and kept in the mantapa of the Āñjanēya temple. There is a broken image of Kālī lying in the pathway leading through the old Sira site. Only the pedestal and the two legs of Kālī are remaining.

The old town had outer mud fortifications now ruined, and was surrounded by a moat. There is another tank called Chikkere between which and the Doddakere the old town existed.

Further north passing through a Moslem grave yard with enclosures, we come to the Chinnada-gōri of Farid Ullah Shah, which is in the same style as the Malik Rihan Darga but has no verandah. The minarets, however, are of brick and mortar and the finial is gold plated. There is no further ornamentation in it as in the case of Malik Rihan Darga. Farid Ullah Shah and Masim Shah (father-in-law and son-in-law) are laid in the tomb, and worshipped by the Hindus also. There is a pond to the south-west of the tomb.

The Bhavānī temple is of rude workmanship, probably belonging to the Mahratta times. It consists of a garbhagriha, a sukhanāsi and a mukhamantapa. The pillars are all plain. A cloistered verandah runs all round. The structure is of granite and the parapet of brick and mortar. The prākāra is of stone, brick and mortar.

The Barakī Mosque was originally meant for two tombs. But one has been left vacant. The inscription to the right of the mihrab has been published. The tomb has trefoil arches and Hindu bracket motifs. Above there are two domes of similar design. The domes and the parapet are of brick and mortar.

The building, Ibrahim Rauza, is an interesting example of the employment of Hindu motifs as can be seen in the cornices (Plate XVII, 4.) If we remove the minarets at the corners, one would take the building for a Hindu one. The doorways, the multiple Dravidian pillars and the disc-like parapet mouldings are all-Hindu. Could the building have come from Vijayanagar days? There are a number of tombs inside the yard.

SETTIKERE

Settikere is a prosperous village about five miles to the south-west of Chikkanāyakanahalli. Here is a large old tank to the south-west of which stands the village which appears to have been originally an agrahāra of the usual type founded in the Hoysala period with a Vishnu temple on the west and a Śiva temple on the north-east.

Situation.

THE YŌGA-MĀDHAVA TEMPLE.

The Yōga-Mādhava temple, as it now stands, is evidently the result of two different instalments of construction, the first one being of fine Hoysala workmanship and the second of the Vijayanagar days. (Plate VIII) As it now is, the temple has three cells or garbhagrihas of which only the one on the west has a stone tower and a sukhanāsi. There is an inner navaranga of nine squares and an outer one, while the whole temple is situated on a platform, about 3' high. A plain mahādvāra without a gōpura stands in front of the temple with the ruins of a rude compound wall around the whole courtyard.

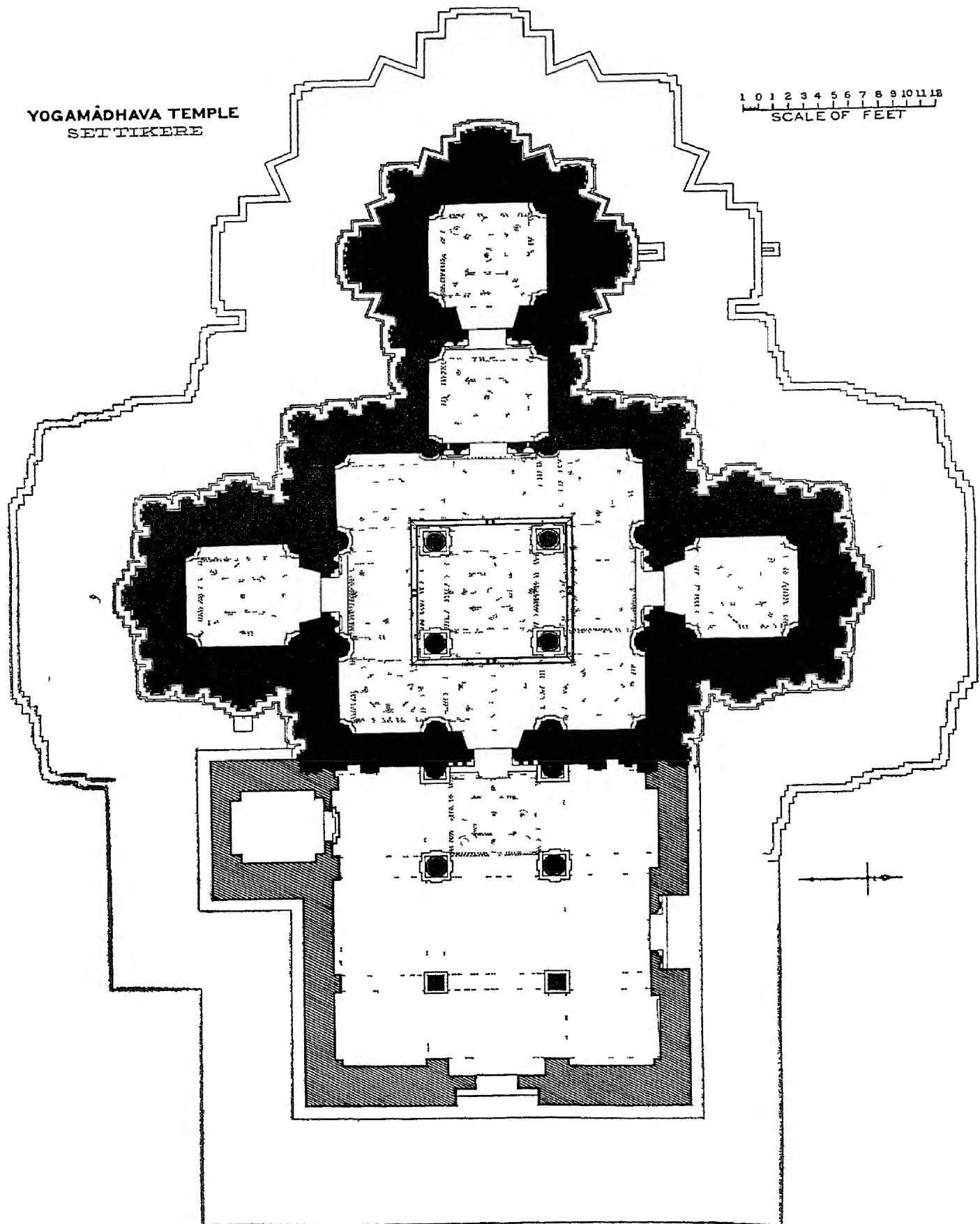
General Description

History

An inscription (E. C. Tumkur Cn. 2) now kept in the south-east corner of the inner navaranga states that the temple was constructed in the year 1261 A.D. (S' 1194 Durmatī) during the reign of Vīra Narasimha III Hoysala, by Gōpāla Danāyaka who established the agrahāra. From a study of the structure it is clear that the original Hoysala building consisted of the three garbhagrihas, the western sukhanāsi, the inner navaranga and a small porch of one ankana on the east with stone benches and possibly also railings. At some subsequent time, when yet soapstone was being used for structural purposes, though often indiscriminately with granite, the front porch was deprived of its benches and was expanded into an outer navaranga with a small cell on the south and a doorway each on the east and north. The mahādvāra and, possibly, the tall Garuda pillar which stands in front of the temple, belong to this period.

Outer View.

As mentioned above, a plinth or platform, about 3' in height and ornamented with five cornices, runs around the temple following its contour, old as well as new. The general shape of the navaranga on its outside is square while the garbhagriha has a mixed square and stai-shaped outline. On the plinth or platform rises the basement which consists of five cornices, as usual, with their faces carved into dentil and other mouldings but left unworked. The walls of the original building are decorated with indented square-shaped bell pilasters and canopies surmounted by



towers of varied shapes like the stepped-pyramid with a tapering vertical band, the multiple-turreted tower, the star-shaped curvilinear tower, etc. The garbhagriha is star-shaped in outline with square fronts on the south, west and north. The eaves have dentil mouldings and above them the parapet is formed of a series of half-worked turrets. The stone tower or vimāna of the temple is formed of four tiers of turrets with a stone śikhara and a stone kalāṣa. The detailed carvings are all absent.

The outer navaranga takes the place of the mukhamantapa. It is built of soapstone pieces brought from some ruined Hoysala temple and mixed with granite blocks. Its northern doorway is now blocked. Its eastern doorway is comparatively plain. In a rough cell in the south-west corner of this outer navaranga is now kept a fine Hoysala image of a goddess seated in sukhāsana with four hands (abhaya, padma, padma and dāna). On the tōrana is the serpentine design. The pedestal has the image of a lion. Though the image is now worshipped as the consort of Yōga-Mādhava, it seems that the deity is Pārvatī. Very probably she was brought over here from the ruined temple of Śiva which is said to have existed on the north-east of the village. The drapery of the goddess with its foldings shows that it is a late Hoysala image. The two inner pillars of this outer navaranga are the usual bell-shaped soapstone ones belonging to the earlier porch. The ceiling of this porch has a small dome with a padma design and the petals on the flower and its large bud are coloured. But no images have been carved on the corner stones.

A well carved doorway of the usual Hoysala type with the lintels uncarved leads into the original navaranga of nine squares. Against the western wall are kept the usual images of Ganēśa and Mahīśāsuramardīnī, both being Hoysala pieces. The second figure is a spirited one showing the goddess standing on one leg and treading on the buffalo with the other.

The four pillars of the navaranga are of the characteristic Hoysala bell-shaped type, while the ceilings which are all dome-shaped, though carved out each of a single stone, have varied lotus designs. The corner stones have almost no carvings.

The south cell is supported by two Vaishnava dvārapālas and has unfinished lintels. In it is enshrined a fine image of Vēnugōpāla, about 5' high, in the usual attitude, but the figure is slim and well worked and has a fine expression. It is not mutilated. But its tōrana which has the ten avatāras is covered over with dirt and needs cleaning.

The north cell which is similar to the south one houses a Lakshmī-Nārāyana group. The god sits in sukhāsana with the goddess on the left lap. In his four hands he holds śankha, padma, gadā and chakra. As usual, the ten avatāras are carved on the arch. The image needs cleaning.

The North Cell.

The West Cell and Sukhanasi.

A well worked doorway with the jambs bearing single rows of cross-shaped perforations and the lintels unworked, leads into the sukhānāsī in which are now kept an image of Rāmānujāchārya and another of Nammālvār. The garbhagriha doorway which has unworked dvārapālas and lintel panels, has five turrets on the upper lintel above the cornice. In the cell is installed on a Garuda pedestal the main image of Yōga-Mādhava. The image is about 9' high above the pedestal and represents Vishnu seated in yōgāsana, i.e., in a squatting posture with the feet placed one upon another and the right hand resting on the palm of the left as in the images of Jaina and Buddhist saints. The back hands hold chakra (right) and śankha (left). The serpentine arch which has on its outer edge the ten avatāras and a lion face on top supports the seated figure. The god wears a fine kirita, necklets, necklaces and garlands, armlets, bracelets and anklets and rings upon the fingers and toes. The eyes of the figure however are wide open and looking forward. The lips appear to wear a mild smile. The image on the whole is a finely worked piece. Since the image of Yōga-Mādhava is rare, it is of very great value.

The temple deserves to be preserved at least for the sake of its beautiful images. The main image of Yōga-Mādhava requires thorough petrol cleaning. The brick roofing is greatly damaged so that rain pours in. It needs repairs. The walls which are slightly out of plumb in some places require to be examined. The courtyard should be given a compound wall and kept neat and clean.

Conservation.

Mahadvāra.

The mahādvāra is a plainish structure mostly of soapstone. Since its pillars are rude octagonal ones, its date is the same as that of the outer navaranga. Outside the mahādvāra is a large granite Garudagamba, about 35' high. It shows nothing remarkable in its workmanship.

OTHER BUILDINGS.

The other temples in the village, viz., of Īśvara, Ranganātha, and Hanumān are all later structures as is evidenced from the characteristic pillars and bricks used in those buildings. The Bhairava and Kēśava images in the navaranga of the Īśvara temple are however of an earlier period. The images in the Ranganātha

temple are of very rude workmanship and belong possibly to the late Vijayanagar period.

TURUVEKERE

Turuvekere is a large prosperous village about eight miles south of Bānasandra.

Situation and History On its north it has a large tank from which it derives its name. The tank appears to have been in existence in 1263 A. D. when Sōvanna or Sōmēśvara, the Hoysala Governor and builder of the Sōmanāthapur temple made the grant of a vritti to Brahmans, etc. It is highly probable that the temple of Chennigarāya and that of Śankarēśvara were both built a little previously, though the inscription does not mention the construction of the temple

CHENNIGARĀYA TEMPLE

The Chennigarāya temple is, like the one at Settikere, a simple but typical Hoysala structure. It is throughout of soapstone and
General Description. has the usual garbhagriha, a closed sukhanāsi, a navaranga of nine ankanas and an entrance porch. The temple stands on a plinth, 3' high, which is ornamented with the usual cornices and follows the contour of the temple

The basement has also the five cornices whose details are unworked. The walls are decorated, as at Settikere, with pond-shaped pilasters and turreted canopies. The shape of the navaranga is square whereas that of the garbhagriha is a mixture of the star and square plans.
Basement.

The temple has the usual eaves, parapet, and a tower of five tiers of turrets with a stone finial at the top. The entrance porch with its stone benches and unworked railings is intact as also its bell-shaped pillars and domed padma ceiling.

The navaranga doorway which is supported by two Vaishnava dvārapālas has on the lintel a Vēnugōpāla group. The pilasters supporting it on either side show a modification of the sixteen-pointed star shape which is also used for the garbhagriha.
Navaranga.

The navaranga has four pillars of the usual bell-shaped kind. Eight of the nine ceilings are similar to that in the porch, having shallow padma domes. The ceiling nearest the sukhanāsi, however, is flat and has nine squares with rosettes

The sukhanāsi doorway whose lintel and dvārapāla panels are uncarved, has a single row of cross shaped perforations on the jambs.
Sukhanasi and Garbhagriha. There is nothing remarkable in the sukhanāsi or garbhagriha. The image of Channakēśava which is about 5½'

high from the floor has the usual attributes and the *daśāvatāra* arch. But unlike the usual Hoysala images, it is shortish and broad in the abdomen. It appears to be a comparatively poor specimen of Hoysala sculpture.

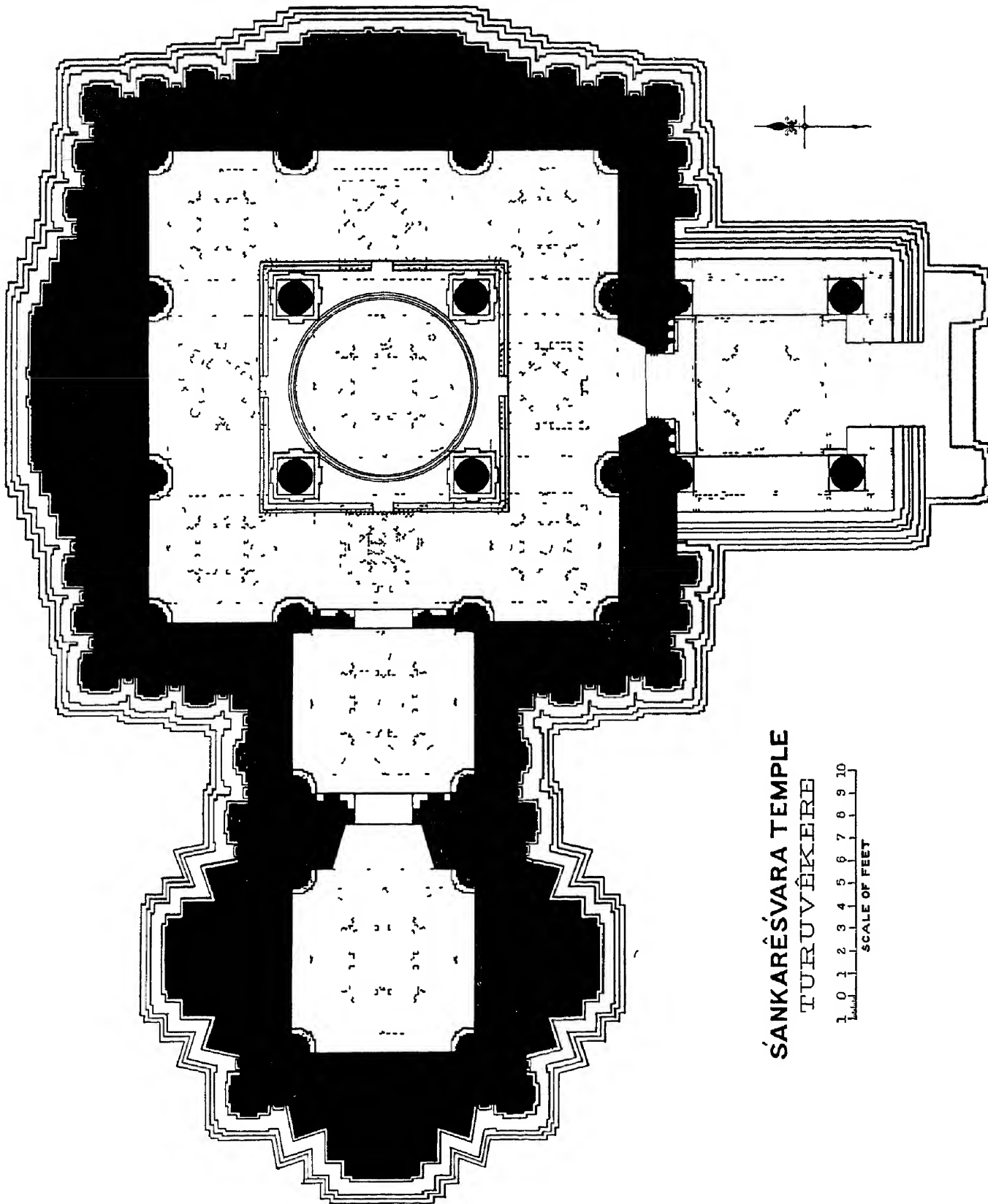
ŚANKARĒŚVARA TEMPLE.

The Śankarēśvara (called Mūle-Śankarēśvara) temple is similar in most respects to the Chennigarāya temple. (Plate IX). Only the differences are here noted —

- 1 No platform is visible around the temple.
2. The tower has a peculiar shape resembling that of the Sōmēśvara temple at Nuggihalli. On a star-shaped base it rises with four tiers of stepped pyramid-shaped turrets, even the original parapet being formed of turrets of this shape. These turrets as also the main tower have a tapering vertical band rising up to the śikhara.
- 3 The pilasters supporting the navaranga doorway are sixteen-petalled padmas in plan. (Cp Pillars at Ānekonda temple).
- 4 At the eastern end of the navaranga is placed a small Nandi. In the navaranga are now kept a number of images which are in order from the south-west clockwise —
 - (1) Saptamātrikā panel. The images are well worked as also their vehicles.
 - (2) Ganēśa kept on a pedestal which belonged originally to Sūrya.
 - (3) A smaller Ganēśa.
 - (4) Bhairava.
 - (5) On a scorpion pedestal a small Vīrabhadra.
 - (6) Bhairava seated in sukhasana holding demon's head. All the four hands are broken. The image is a fine one.
 - (7) Shanmukha—mutilated.
 - (8) Nandi-bull facing the Linga.
- 5 The dvārapāla and lintel panels of the navaranga, sukhanāsi and garbhagriha doorways are all unworked.
6. The linga is of polished black stone and about 4' high from the ground.

Cement pointing and repairs to the roof are necessary. The navaranga stones have mostly split and cracked due, of course, to some big fire lit up there. Granite supports have been given on all the four sides so that the building is now intact.

Conservation.



ŚĀṆKARÊŚVARA TEMPLE
TURUVÊKERE

1 0 1 2 3 4 5 6 7 8 9 10
SCALE OF FEET

(P 28)

GAṄGĀDHARĒŚVARA TEMPLE.

In the Gangādhārēśvara temple, which is perhaps an early eighteenth century structure, three points are noteworthy —

1. The colossal bull of black stone is a finely worked piece of sculpture, well ornamented. It reminds us of the large bull on the Chāmundī Hill, though it is much smaller in size. The bull is made of hard black stone known generally as the Turuvekere Kallu quarried from Kadehalli-gudda, about seven miles south of Turuvekere.
2. The navaranga has a porch on the south as in the temple at Kalale. Its two pillars have sixteen-sided fluted shafts and three sets of cubical mouldings. The latter are full of sculptures. On the east face the pillars have the usual type of lion brackets with riders above, and elephants below. The chief object of interest in this porch is a huge soap-stone bell whose diameter at the bottom is about 4'. It is about 4½' high. It must have been in regular use once upon a time, since its walls are cracked.
3. The linga of the temple is also peculiar. On its black head rises at the back an arch-like jatā under which is seated, in paḍmāsana, the goddess Gangā.
4. Ādhāra-Śakti—Though the image is of about the seventeenth century, it is of considerable interest and holds abhaya with rings, goad, pāṣa and dāna with padma. Such images are common on the walls of Halebīd.

BĒTĒRĀYA TEMPLE.

In the Bētērāya temple there are three points to note —

1. On the northern jamb inside the mahādvāra is a fine votive image of a Vijayanagar officer wearing tall kirita and long coat. He is identified as Chaudappayya, afterwards known as Varāda Bētērāya who is said to have erected the temple.
2. The main image in the temple is Janārdana with the right front hand in the dāna pose. It is of Hoysala times.
3. Old wooden cot.

NITTUR.

ŚĀNTĪŚVARA BASTI.

The Śāntiśvara basti is a fine ornate structure facing the road. Originally it had a garbhagriha, a sukhanāsi and a navaranga of nine squares. Later on a small shrine for Padmāvatī was built about ten feet to the north-east of the temple and between

History.

the two was put up an open mukhamantapa with a small porch. All this was done in the Hoysala days. Since the walls of the garbhagriha were out of plumb and the mud walls of the mukhamantapa were ugly, a sum of about Rs. 3,000 was collected locally and Government contributed Rs. 3,500 ; and repairs are being made. Nine buttress walls of size stones, three on each of the south, west and north sides have been added, the mukhamantapa has been walled in, and a small room has been constructed on the south of the mukhamantapa for Brahmādēva corresponding to Padmavātī. A modern stone mukhamantapa has also been added. The mahādvāra, too, is modern-looking.

The temple has no platform. But its five-corniced basement is unworked in

Outer View

its details. The upper walls have ornamented niches on the south and north of the navaranga and four petalled rosettes and turreted canopies of elegant design. The wall pilasters are however plainish. The mutilated figures under the cornices are now covered by the buttress walls. The general plan of the temple and its garbhagriha is squarish. It has two sets of eaves but the parapet is very recent and the brick and mortar tower is probably only a hundred years old. Nothing remains of the original tower. The ornamental niches outside the navaranga have their towers formed of three tiers of stepped-pyramid-shaped turrets supported by pilasters, thirty-two petalled in plan. Outside the navaranga on the north stands a Jain inscription mentioning a person whose title appears to have been 'Dharmāmbunīdhī' and who was a śishya of Chandra Siddhāntī Chakravartī, and stating that it is the 'nisīdī' of Mālabbe and Chaudīyakka.

The pillars of the inner mukhamantapa are of varied designs, *viz*, bell-shaped, sixteen-petalled lotus, eight-petalled lotus with intervening star points, thirty-two-petalled lotus, six-pointed star, thirty-two-pointed star, etc. They are all crusted with chunām coating which should be removed.

Mukhamantapa.

There is a potstone slab (1½' × 5') with a long inscription of about 50 lines in Hoysala Kannada characters mentioning Mūlasangha and Dēśigana. The navaranga doorway is well carved with wide jambs. There is a Jain figure on the lintel with an inscription on the eaves-like cornice, in Kannada (3" × 15") which mentions the sculptor, Mālopiya Mallaya.

The inner navaranga has beautifully ornamented and dome-shaped ceilings of varied designs. These could not be studied because

Navaranga.

an image has been installed in the navaranga and the latter could not be entered. The two necessary ankanas may be provided with a wooden railing and the other parts allowed for study.

The original image of Śāntinātha in the main cell is in darkness

KADABA.

KAILĀSĒŚVARA TEMPLE.

The Kailāsēśvara temple is a small unornamental structure at the north-east corner of the village, close by the tank and the Shimsha river. The navaranga pillars are round and roughly bell-shaped but are of granite. Neither Pārvatī nor Honnādēvī is of any sculptural value nor of Hoysala workmanship. The linga has nothing special. The walls of the temple are plain and the vimāna of brick dates from the Pāllegār period.

On the back the three outer sides of the garbhagriha have several niches. The walls are of granite. There are Grantha inscriptions on the west and north walls outside the garbhagriha. The walls on the north need buttresses and the roof needs repairs. The temple is leaking. The lamp pillar which is large and fine is leaning to west and is in danger of falling.

ŚRĪ RĀMA TEMPLE

The Rāma temple is a good but plain building of the Pāllegār period. The images of Gōpāla and Janārdana are of the same time, probably, but Yōgānara-simha is a small image of Hoysala times. The original temple evidently was destroyed and the new one was erected in the Pāllegār times, the main image having to be remade.

The compound wall and yāgaśālā are to be repaired. The building was repaired about ten years ago. The sukhanāsi and the south verandah need re-flooring.

NAGAMANGALA

SAUMYAKĒŚAVA TEMPLE

Nāgamangala is situated about 24 miles to the east north-east of French-rocks Railway station and appears to have been a place of considerable importance from even the early Hoysala days. The most important temple in the place is that of Saumyakēśava.

Situation.

The temple is a large structure which appears to have been constructed in at least two instalments. The earlier part consists of the main cell and the sukhanāsi, the other two cells and the navaranga. In front of the navaranga doorway there is a porch of three ankanas which appears to have been added to the original temple. All this part of the temple stands on a platform about 4' high. In front of this

General Description.

porch is a large later addition in the shape of a mukhamantapa of the pātālānkana kind. At the north and south ends of this mukhamantapa there are smaller shrines and to its east is the mahādvāra with a tall tower upon it. On either side of the mahādvāra extends a cloistered prākāra in the four corners of which are rooms. In front of the mahādvāra is a tall Garuda pillar.

From the inscription No 1 (Nāgamangala) we learn that in about 1171 A.D. Vīraballāla II made a grant for the God Chennakēśava of the place, so that we know that the temple was existing at this date. Since Nāgamangala is an old agrahāra town with the Vishnu temple in its centre and the Śankara-Nārāyaṇa shrine (called Bhuvanēśvara) in the north-east and also a tank in this direction, the agrahāra and the temples must have come into existence at about the same period. The inscription No. 2 (Nāgamangala) on the south-west of the Bhuvanēśvara temple states that that temple was renovated by Bammalādēvī, queen of Vishnuvardhana Hoysala, in 1135 A.D. This fact leads us to believe that the Kēśava temple came into existence on about this date along, probably, with its agrahāra. Unfortunately the main inscription connected with this temple is missing. To this original Hoysala temple additions commenced to be made in the shape of the porch. It is possible that the porch belongs to a period earlier than the outer part of the temple. An inscription set up on the south outside the mahādvāra states that during the time of Sadāśivarāya of Vijayanagar in 1544 A.D. some of his officers made certain grants perhaps connected with the temple and the agrahāra. It is highly probable that the mahādvāra, the prākāra and the pātālānkana belong to about this period. The Garuda pillar, however, is stated by local tradition to have been put up by Jagadēvarāya, an officer of Vijayanagar, who later on set up as the Pāllegār of Channapatna.

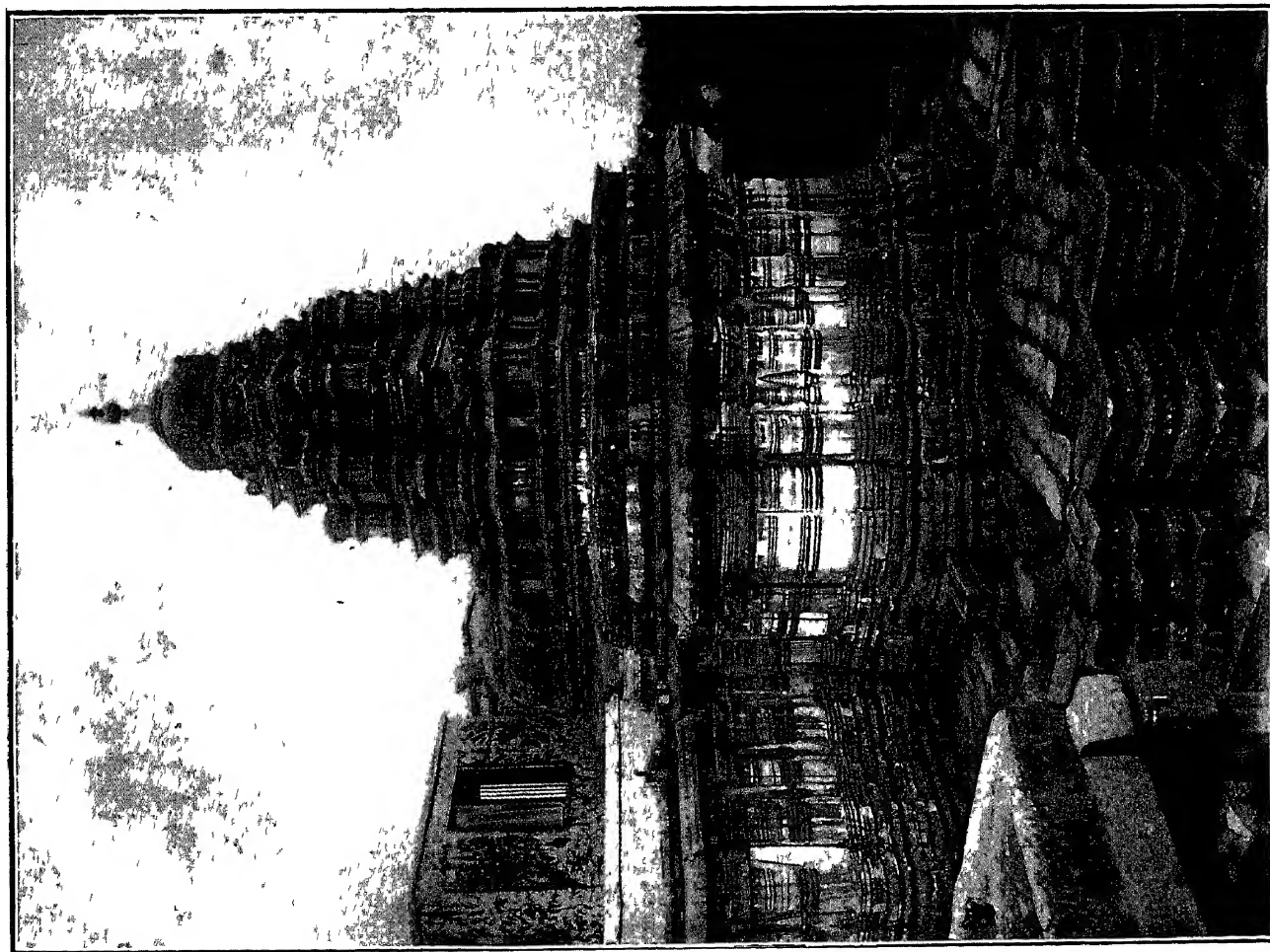
The temple stands on a platform which is about $4\frac{1}{2}$ ' high and had the usual five basement cornices. The plinth originally followed the

Main Temple—Platform. contour of the main temple but was later on rebuilt in a somewhat haphazard fashion probably when the porch was put up. The navaranga is square on the outside, while the garbhagriha is star-shaped with flattened sides on the south, west and north.

The basement has an unusually large number of cornices about eight in all, which is a record number even in Hoysala temples.

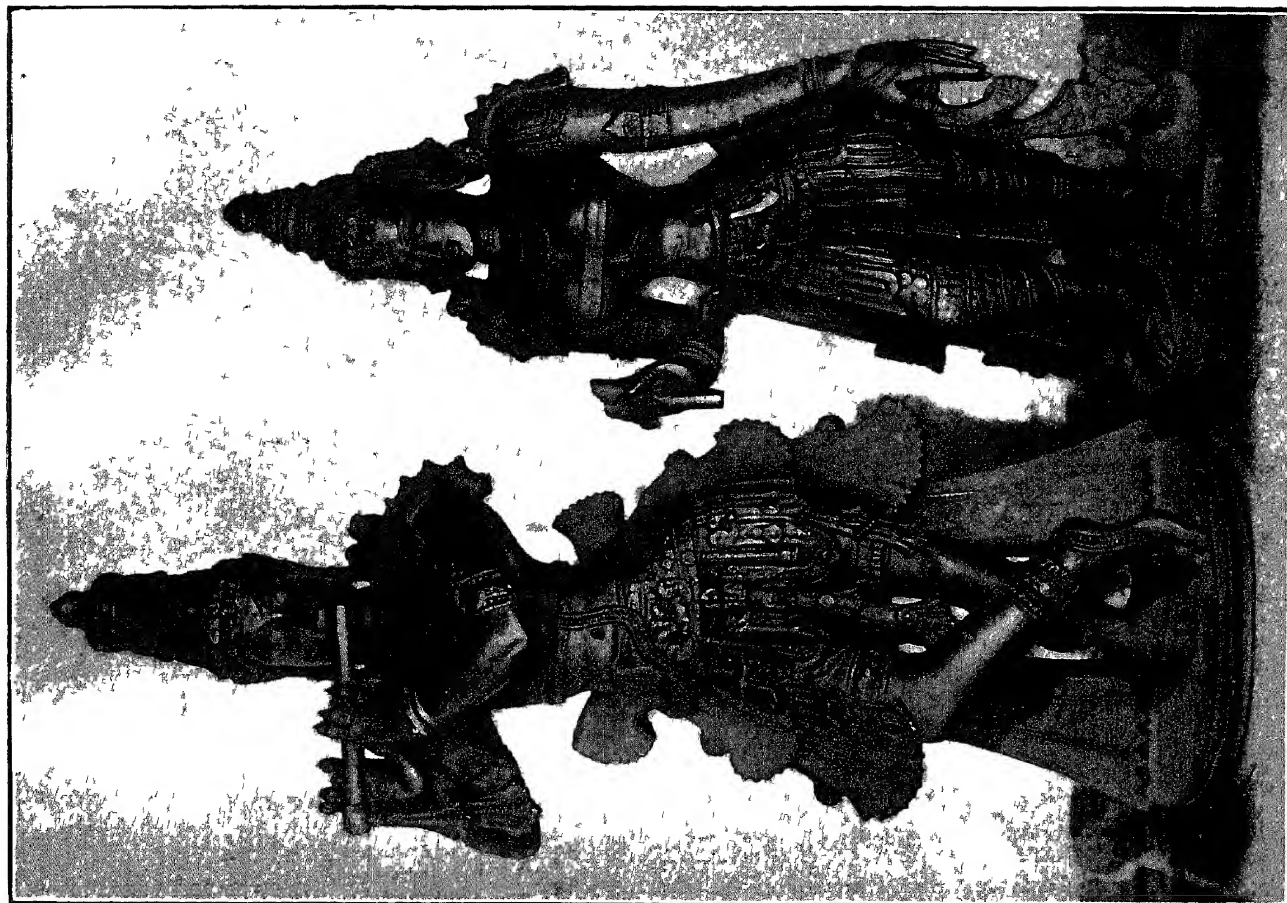
Basement and Walls. (Plate X, 1.) But it has no ornamentations except dentil cornices and square or oblong mouldings meant to receive makara faces and other designs. The upper portion of the walls has very few figure sculptures and is mostly ornamented with cross-shaped and turreted pilasters. Only on the south side of the main garbhagriha there appears a relievo of Ugranarasimha for whom a special small and ugly shrine has in later days been constructed. This should be immediately removed.

SAUMYAKESAVA TEMPLE, NAGAMANGALA



1 VIEW FROM THE NORTH-EAST (p 32)

Mysore Archaeological Survey]



2 VENUGOPALA (p 34)

The eaves are small and well shaped with the rafter design on the under-surface appearing only on the western side. The original parapet appears to have been composed of a row of stone turrets without any ornamentation. But only the lower part of it remains now, the upper portion being a brick and mortar parapet of recent construction. The tower is a brick and mortar structure of the Vijayanagar days. Probably the original stone tower disappeared and was replaced during Sadāśivārāya's time.

Roof and Tower

The porch appears to be a structure of the middle Vijayanagar days. Its sixteen-fluted pillars have large squarish tapering mouldings below and rough pot-shaped and wheel-shaped mouldings above and the ceilings are shallow padma domes. On the lower cubical mouldings of the pillars some images have been carved as is common in middle Vijayanagar work. The eaves which are complete for the porch are straight with no work on the under-surface.

The Porch

The navaranga is entered by a comparatively large doorway which has Vaishnava dvārapālas and cross-shaped and eight-petalled lotus-shaped pillars on the jambs and only a single padma with no Gaja-Lakshmī on the lintel. The navaranga is a largish oblong hall of twelve ankanas, the longer side being east to west. Whether the corner ankanas on the north-east and the south-east with their granite pillars and beams were added in the Vijayanagar days is difficult to be sure about, but these two ankanas appear to have been partly at least rebuilt at the time the porch was constructed and the two large Hoysala dvārapālas were set up to guard the sukhanāsi doorway. In the south-west corner of the navaranga are two images of the five-hooded cobra Ādiśēsha whose body is coiled and the hood raised above it. In a small niche in the north wall is a rude image of Vishvaksēna. The rest of the navaranga is of Hoysala construction definitely.

Navaranga.

The Hoysala pillars in the navaranga are variedly designed making the hall attractive. The four central pillars which are stout and tall belong to the bell-shaped variety. Among the others may be noted the following: thirty-two fluted, sixteen fluted, thirty-two pointed star with the alternate points long and short, and thirty-two pointed star with the alternate long points shaped like padma petals.

Pillars

Of the twelve ceilings the four corner ones have now been removed and provided with ventilating towers, probably at the suggestion of Mr. Arcot Srinivasachar, formerly Muzrai Commissioner. The other ceilings are all beautifully ornamented in the Hoysala style. They have, commencing from the east and running clockwise —

Ceilings

- (1) a circle with inset padma,

- (2) an octagon with inset padma ,
- (3) a thirty-two pointed star with inset padma ,
- (4) eight-pointed star ,
- (5) flat ceiling with nine rosettes, near the sukhanāsi ,
- (6) (north) cross-shaped gallery with inset padma ,
- (7) square with inset padma ,
- (8) (centre)—over a set of well ornamented corner stones having lion faces on the under surface and the Dīkpālas on the inner side runs a circular gallery over which rises the dome with its ribs connected by three concentric circles of rafters. The ground between them is ornamented with conches and other designs. In the centre from a lotus hangs a large bud round which a hooded snake has wound itself

The doorway of the south cell is rather plain having unworked dvārapāla and lintel panels. Above the lintel cornice is a row of nine towers. In the cell which has a flat roof of nine rosettes

South Cell.

on a rough large Garuda pedestal of granite stands the image of Vēnugōpāla with one consort. (Plate X, 2) There is no tōrana and the image is of fine workmanship and appears to date from the Vijayanagar times. It wears a tapering kirita and is ornamented very much like the Hoysala images. But its face is longish, its nose smallish, and its general appearance, though good, is different from that of Hoysala images. The image of the goddess standing by its side is of no extraordinary workmanship or beauty.

In the north cell whose doorways are also unworked and whose ceiling has a flat square with four padmas is seated, on a Garuda pedestal, an image of Lakshmī-Narasimha. It appears to belong to about the same age as Vēnugōpāla and particularly his consort.

North Cell.

Two large Vijayanagar type dvārapālas of granite flank the rather unworked sukhanāsi doorway. The sukhanāsi has an octagonal ceiling with inset padma, below which the corner stones are similar to those of the navaranga ceilings. The garbhagriha doorway whose dvārapāla and lintel panels are also unworked leads into the sanctum which is a room about 10' square. In it on a Garuda pedestal stands an image of Kēśava whose top from the ground is about 8' high, the image itself being nearly 6' high. The image is a fine one of the usual Hoysala type and has his consorts on either side and a serpentine tōrana on the edge of which are the ten avatāras. The benign look of the image has earned for it the name of Saumyakēśava.

Main Cell.

There is nothing remarkable about the workmanship of the mukhamantapa or its plain pillars except that its ceiling is about 17' from the ground and the mantapa itself is about 100' × 35'.

Mukhamantapa. The prakāra which runs round the temple is also plain and in its corners are the following shrines

- (1) South-east—The kitchen with a deep old well connecting which is an underground cave stream
- (2) Small Lakshmī, known as Madapallināchchār
- (3) Vāikuntha-Nārāyana with consorts Śrīdēvī, Bhūdēvī, Nīlādēvī and the Ālvārs
- (4) South-west corner—Sudarśanālvāi
- (5) Hanumān.

The west wall has no verandah but has a walled-up doorway in the middle

- (6) North-west—Goddess Lakshmī's shrine the verandah in front of it appears to be a construction of the Pāllegār days
- (7) North-east—Rāmānujāchārya's shrine the outer walls have a few paintings
- (8) Pillailōkāchārya's shrine, yāgaśālā and the shrine of Manavāḷa-mahāmuni

The mantapa in front of Rāmānujāchārya's shrine appears to date from about the same time as the porch of the main temple, i.e., perhaps the middle Vijayanagar period or even later

The mahādvāra is a large and imposing structure of Vijayanagar times, though comparatively plain. It has a doorway, about 16' high and 10' wide. Over it rises a large brick tower of six storeys and a boat-shaped śikhara surmounted by masonry kalāśas. It is one of the largest Dravidian towers in the State.

Mahadvara.

Opposite to the mahādvāra of the temple and springing from a large stone platform with well-worked cornices stands a tall granite pillar with a square base and a tapering octagonal shaft, the alternate faces of which have serpentine scroll bands springing from the mouths of yālis and running up to the round capital. The abacus is a large square slab on which is an iron frame work. On the square bottom of the pillar which is 3' wide are found the following reliefs from the west in order clockwise

Garuda pillar.

1. West—Garuda
2. North—Hanumān with folded hands.
3. East—The tripundra between sankha and chakra
4. South—Lion sitting to front on its haunches.

The temple is in a fairly good state of preservation. Its *prākāra* and verandah need reflooring. The *mukhamantapa* floor should be reset and cement pointed. The inner platform floor should also be reset and cement pointed, all the plants being completely removed. A flower garden may be planted in the vacant grounds to the north of the temple, if necessary.

Conservation.

BASRAL.

ŚRĪ MALLIKĀRJUNASVĀMI TEMPLE

Basrāl is a large prosperous village, 15 miles north of Mandya, in the north-east corner of which is a fine Śiva temple of the Hoysala type. It has a large *upparige* with an outer porch on the south, beyond which is the modern street which is perhaps about 4 feet above the original street level. In the north-east of the courtyard is a small Bhairava shrine, while in the centre is the large main temple of Mallikārjuna. The latter structure is a smallish building of the highly ornate 13th century Hoysala type and resembles in many respects the Būchēśvara temple at Kōravangala, Hassan taluk. It is all of soap-stone and pot-stone and its inside is small, the roof being rather low and the doorways narrow. Its plan (Plate XI) is noteworthy because it is a three-celled structure or *trikūtāchala* with only the western cell having a tower as in the Kēdārēśvara temple, the Hosaholalu temple, etc. To the east of the navaranga directly opposite to the linga is a Nandi shrine, the entrances being only from south and north as in the Būchēśvara temple of Kōravangala, where there is a Sūrya shrine similarly situated. In all, the temple contains three garbhagrihas, one sukhanāsi on the west, one navaranga with an eastern extension, a small porch, and a Nandi shrine.

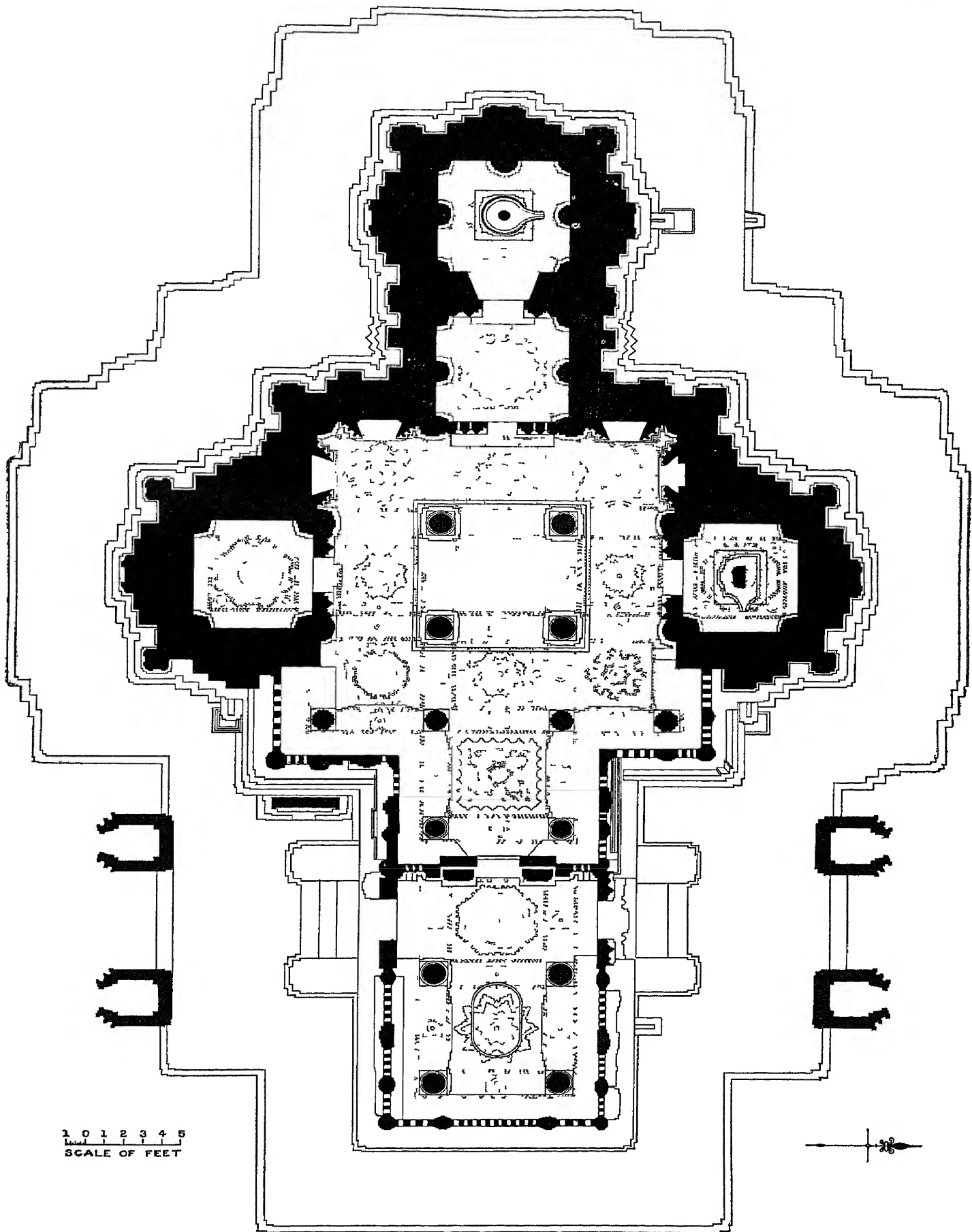
The Mallikārjuna temple (Pl. XII, 1) was built in the year 1234 A.D. by Harihara Danāyaka, an officer of the Hoysala Emperor Narasimha II, who claims to have fought with valour and defeated the Sēvuna armies. Harihara constructed the village tank

History.

in the name of his mother while the linga of the temple was set up after the name of his father, who very probably belonged to this village of Basurivala. The Emperor Narasimha provided the temple with lands, etc., for its maintenance in 1234, Vīra Sōmēśvara in 1237, Narasimha III in 1269 and Kempa Bairarasa Nāyaka, the Pāllegār in the year Kshaya which perhaps corresponds to 1625 A.D. (?)

The level of the present courtyard is about 4 feet above the original level so that only the top of the original stone platform is now

Platform and Nched Towers. visible. This platform which follows the contour of the temple is intact though sunken in some places and could be removed by excavation. It has two flights of steps, one



MALLIKÂRJUNA TEMPLE
BASRÂL
(P 36)

(b) He is tested by God, (c) He cremates his parents and is driven in a chariot to Kailāsa where he worships Śiva-Linga (?)

South door — South-east of Navaranga —

1. Children, perhaps Rāma and his brothers are being carried in hammocks by attendants.

2. Rāma and Lakshmana (?) go hunting, the bag of deer being carried.

3. Viśvāmitra takes Rāma and Lakshmana from Daśaratha. They slay Tātakā and defend the yajña of the rishis, and slay two birds (perhaps Mārīcha and Subāhu) which attack them.

South of South Cell —

(a) Rāma defeats Paraśurāma.

(b) Daśaratha receives the newly married couples

(c) The attempted coronation of Rāma begins.

South-West of South-Cell —

(a) Lakshmana defends Rāma and Sītā by slaying Virādha.

(b) Lakshmana cuts off Śūrpanakhī's nose

(c) The brothers defeat Khara, Dūshana and Triśiras.

South-West of Navaranga —

(a) Rāma goes after the golden deer while Rāvana abducts Sītā.

(b) Jatāyu is mortally wounded as also the golden deer

(c) Rāma and Lakshmana find their camp empty and going forth make alliance with the monkeys.

South of Main Cell —

(a) Rāma allies with Sugrīva and his hosts

(b) Rāma shoots through the seven palms and hits Vālī.

(c) Dying Vālī rebukes Rāma, while Rāma relents, and Tārā laments.

(d) Rāma sends Hanumān in quest of Sītā, who crosses the ocean.

(e) Hanumān fights Lankinī and other demons and discovers Sītā under the Aśoka tree.

(f) Hanumān rebukes Rāvana in his court and burns Lankā.

(g) The monkeys bridge the ocean and Hanumān fights the Rākshasas.

(h) Rāma and Lakshmana are carried on Hanumān's shoulders.

Back of the Main Shrine —

(a) Rāma kills Rāvana. Coronation of Rāma and Sītā is celebrated.

Mahābhārata begins —

Bhīma shakes the Kauravas off their tree perch.

on the north and the other on the south, each of which is flanked by a small niched stone tower as at Halebīd. The niches are mostly filled up with earth and no images are visible inside them. Each tower is shaped differently with the squarish plan. Near the south-east niche lies a broken image of Shanmukha on a peacock. It is doubtful if it was originally in the niche.

The basement of the main wall has on it six friezes of sculptures as at Kōravangala, Hosaholalu and elsewhere, the lowest one bearing

Elephant Frieze. a row of elephants which have tiny riders and are mostly war animals on the march with a horseman interspersed in between, here and there. Most of the animals have their trunks hanging down from their lifted heads, while a small number are in frolicking or fighting attitudes. Some of the corners are adorned with two elephant bodies having a single head.

The horsemen are also of the usual type, cantering forth to charge, sword in hand. Some riders hold spears or banners, while others hold bugles. Near the south-west corner of the main shrine are a number of princes with attendants, holding umbrellas over their heads, while on the north-east corner of the navaranga several horsemen are attacking a footman, and another horseman is coming to the rescue. This last scene is positively connected with Harihara Danāyaka's heroism against the Sēvuna cavalry.

The frieze next above has a row of lions with a Sala group or a gryphon put in occasionally. On the south-east is a row of gryphons with a man fighting them.

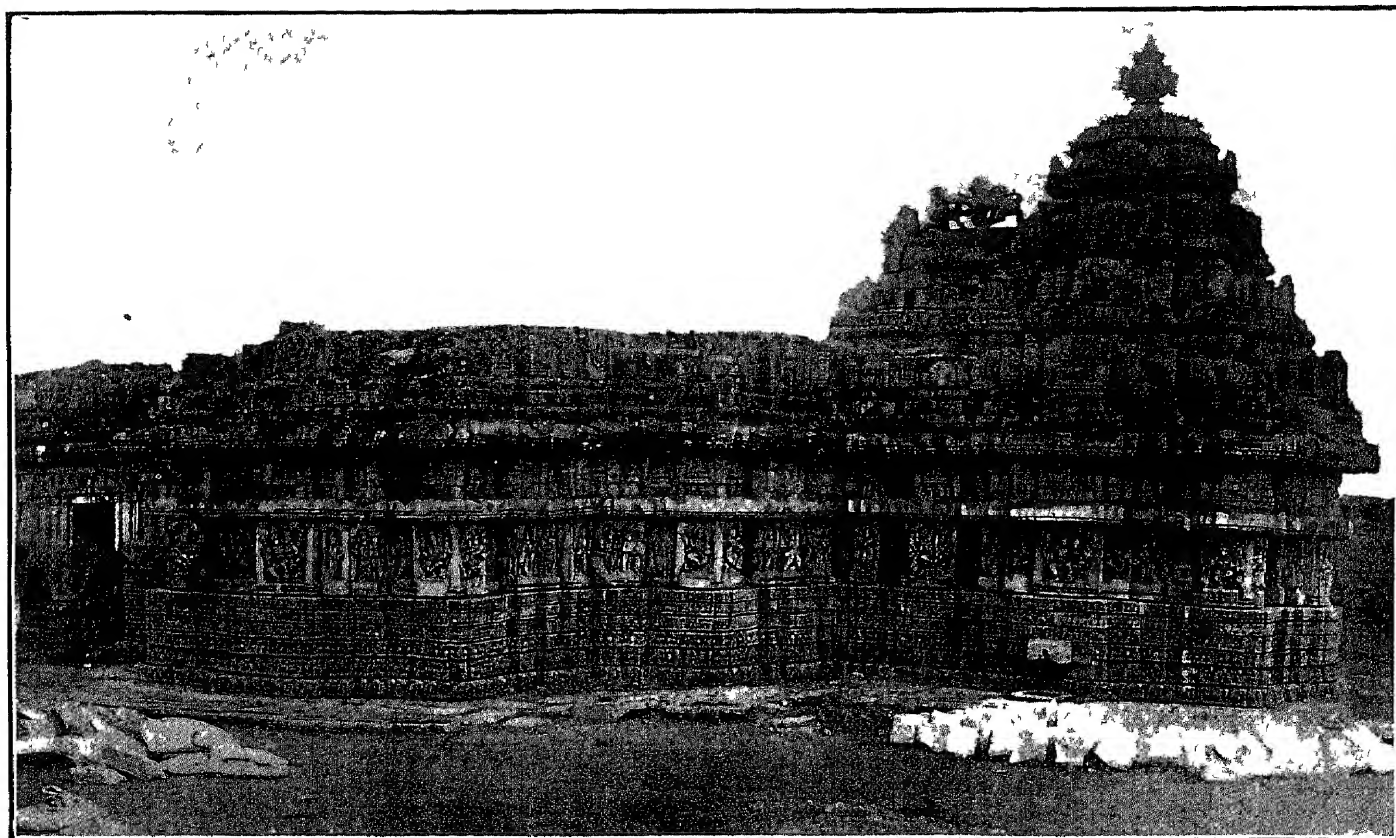
Lions' Frieze.

The Purāṇic frieze of this temple is one of the best preserved among similar ones in Hoysala sculpture and contains illustrations for

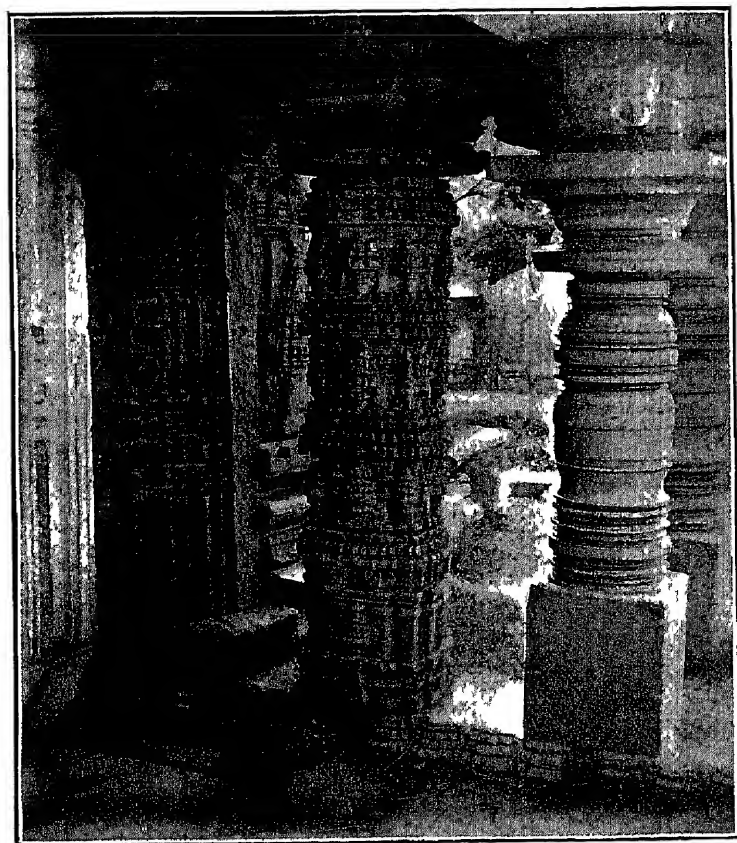
Puranic Frieze. all the great mythological works. From near the south door begins the Rāmāyana which ends right at the back of the main shrine where the Mahābhārata begins and proceeds to nearly the north doorway, thenceforward it is the Bhāgavata, while on the east part of the temple other Purāṇic episodes like Samudra-mathana, etc., are carved. The scenes are here described commencing from the middle of the east wall and running clockwise. It is a pity that some of the important scenes are hidden by the eight buttress walls which are now holding the walls of the temple together.

East Wall —

1. Samudra-mathana
2. Episode of Vāmana (?). Partly hidden
3. South of Nandi shrine. The legend of Dharma Vyādha, the virtuous hunter—(a) carries about his maimed parents, feeds them, and defends them (?)



1. MALLIKARJUNA TEMPLE, BASRAL, NORTH VIEW (p 36)



2 MALLIKARJUNA TEMPLE, BASRAL,
PILLARS OF THE PORCH (p 46).



VIRAGAL, BASRAL (p 47)

North of Main Shrine —

Kuntī with her five sons, all seated, invited by Virōchana

Bhīma slays Hidimba and marries his sister.

Arjuna shoots the fish target before the assembly and Draupadī is married

North-West of Navaranga —

Vishnu appears from the sacrificial fire of Drupada, and Draupadī and her brother are born The five brothers and their queen wander in the forests.

Arjuna performs penance on the Indrakīla hill, shoots the boar, fights Śiva, obtains the Pāśupatāstra and deposits it on the Śemī tree.

West of North Cell —

Arjuna rescues the cattle

Here the cattle raid battle is confused with the great war and Bhīma fights Bhagadatta's elephant

East of North Cell —

The *Chakravyūha* and the death of Drōṇa at the hands of Dhrishtadyumna

The great war continues

North-East of Navaranga —

Bhīma mortally injures Duryōdhana.

The heads of the Upa-Pāṇdavas.

The Mahābhārata ends here and the Bhāgavata begins with the story of Prahlāda running from left to right

Hiranyakaśipu in durbar

Prahlāda's persecution with lions, water, fire, snakes, elephants, etc

Narasimha slays Hiranyakaśipu.

North Door —

Story of Krishna —

Krishna is swung in a cradle.

Krishna slays the tiger, Pūtānī, Śakatāsura and Bakāsura.

Krishna plays in water, overcomes the Kālinga serpent

Śiva seated in the midst of his Ganas, drinks the poison Halāhala.

The makaras are riderless and have, here and there, an interspersed ornamenta

Makara Frieze.

lion's face

The swans frieze has greater life in it and the bird is shown in its various characteristic attitudes [like pecking, fighting, beaking, feeding the young, etc

Swans Frieze.

Around the Nandi mantapa originally ran a row of slanting railings, only one slab of which is now remaining. It has a row of turrets below, serpentine creeper on top and obscene figures in the panels. Above the railings the wall is made up of a number of pierced stone windows.

Front Railings

Large Wall Images.

On the main wall above the basement is a row of large images about $2\frac{1}{2}$ feet high representing the great gods and heroes. The bases are comparatively plain and the latā tōranas not very elaborate. The images, though finely worked, are of the shortish type resembling the Sōmnāthapur images. Coming from the east of the south cell they are as follows in order, clockwise —

- (1) Yōgānarasimha
- (2) Śiva standing
- (3) Tripurāntaka—the group shows Śiva shooting at, and burning the tower of the three cities above the clouds.
- (4) Two-handed god—abhaya and dāna—(identity uncertain).
- (5) Pārvatī standing.
- (6) Vishnu standing as Padmanābha (chakra, padma, śankha, gadā)

South of South Cell —

- (1 to 3) Sītā, Rāma and Lakshmana standing
- (4-6) Umāmahēśvara with Kumāra to left and Ganēśa to right
- (7) Śiva standing with four hands (trident, three-hooded snake, a fan and a battle axe)
- (8) Mōhinī.
- (9) Goddess standing—hidden partly

West of South Cell —

- (1) Narasimha seated peacefully (abhaya, chakra, śankha, and dāna) surrounded by consorts, Garudā and Prahlāda.
- (2-3) Goddess (padma, goad, pāśa, kalaśa) with attendant standing
- (4) Goddess standing—rosary, goad, pāśa and phala
- (5) Kālingamardana

South-West of Navaranga —

- (1) Bhairava.
- (2) Halāyudha.
- (3 and 4) Manmatha and Ratī.
- (5) Goddesses dancing with a string of flowers
- (6) Durgā dancing with twenty-two arms (abhaya, broken sword, snake, broken vajra, battle-axe, rosary, goad, fire, svargahasta, pāśa, padma, damaruga,

buckler, uncertain, phala, spear, mace, bowl, lambahasta, dāna). The figure is well executed.

- (6) Sixteen-handed Śiva dancing on Andhakāśura's head.
- (7) Lady holding a bunch of flowers
- (8 and 9) Two monkeys fighting for jack fruit
- (10) Gōvardhanadhārī
- (11) Pārvatī standing
- (12) Garudā.

South of Main Cell —

- 1 Pārvatī
- 2 Bhairava.
- 3 Lady attendant
- 4 Rāvana lifting the Kailāsa
- 5 & 6 Lady attendants
- 7. Vaiṣṇavī
- 8. Kaumārī ?
- 9. Dancing Sarasvatī—beautiful image damaged, the pose is very fine
- 10. Brahma standing
- 11 Śiva standing (flowers, battle axe, deer and abhaya)
- 12. Vāmana
- 13 Drummer
- 14 Pārvatī standing with her sons admiring

Back of Main Cell —

- 1. Mōhinī
- 2 Paraśurāma.
- 3. Kāpālī
- 4 Śiva on throne with Nandi below
- 5. Vaiṣṇavī.
- 6. Śiva standing (abhaya, trident, damaruga and dāna).
- 7 & 8. Lady attendants

North of Main Cell —

- 1. Pārvatī dancing
- 2 Drummer
- 3. Lady attendant
- 4. Pārvatī
- 5. Śiva dancing
- 6. Brahma seated with Sarasvatī
- 7 Śiva dancing

8. Bhairava
- 9 & 10 Mōhinī dancing
11. Sixteen-armed Durgā dancing on the headless body of her foe.
- 12 & 13 Reverent monkey and Mōhinī.
- 14 Vēnugōpāla.
15. Goddess standing.
- 16 & 17. Two monkeys and jack fruit.

North-West of Navaranga —

1. Goddess standing.
- 2 Arjuna shooting the fish target (good sculpture). (Plate XIII. 1.)
3. Draupadī rushing forth with garland.
4. Lady figure
5. Pārvatī standing
- 6 Śiva dancing on Andhakāśura.
7. Kāla Bhairava dancing.
8. Lady attendant
- 9 & 10 Balī and Vāmana
11. Trivikrama
12. Viṣṇu standing (śankha, padma, gadā and chakra).
13. Harihara standing (rosary, trident, chakra, śankha).
14. Pārvatī standing.
- 15&16. Lady attendants.
17. Gaṇeśamardana (fine figure). (Plate XIII 2.)

North of North Cell —

- 1 & 2. Lady attendants
3. Sūryanārāyaṇa (?). Two of the symbols may be padmas or maces.
4. Viṭṭhala
5. Lakshmīnārāyaṇa
- 6 Lakshmī dancing.
7. Varāha standing
- 8 & 9. Lady attendants

East of North Cell —

1. Nandi-vāhana.
2. Pārvatī standing.
- 3 Lady attendant
4. Viṣṇu standing, two symbols broken, perhaps Janārdana.
5. Kālingamardana.
6. Kumāra on peacock.



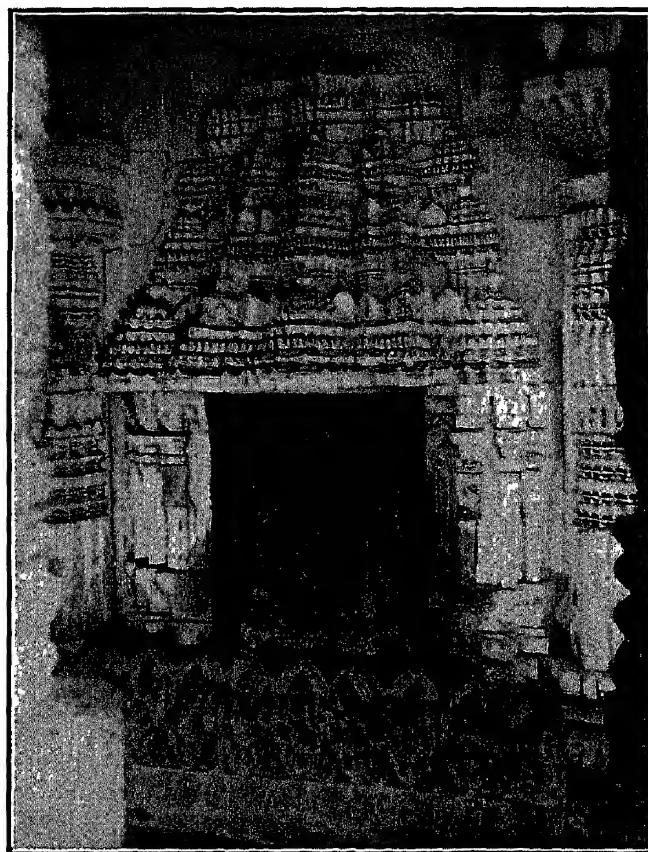
1 ARJUNA SHOOTING AT THE FISH (p 42)



2 GAJASURA MARDANA (p 42)



3 DVARAPALA (p. 44)



4 GANAPATI NICHE (p 44)

Above the row of large images is an eaves-shaped cornice dividing the wall into its upper and lower parts. In the upper part is a

Eaves and Parapet

row of turrets borne on single or double pilasters. The turrets are of varied shape, square, star-shaped, pyramidal, storied, etc. The eaves above this row have the usual dentil projections and beaded pendants. The parapet of the Basrāl temple is one of the best preserved of all Hoysala shrines though the sculptures have now been built into a masonry wall. It has the usual row of turrets, with a frieze of makara mouths and another of arches and kīrtimukhas. Under these arches are placed several sculptural groups, the important ones being, commencing from the east and running clockwise —

1. Gaṇeśa
2. Sarasvatī
3. Dancing Śiva
4. Viṣṇu dancing, eight-armed (abhaya, gadā, śankha, śaṅkha, śaṅkha, śaṅkha, śaṅkha, śaṅkha, padma, lamba and dāna)
5. Brahma and Sarasvatī in sukhāsana
6. Lakṣmī-Narasimha.
7. Tāṇḍavēśvara
8. Gaṇeśa-mardana.
9. Yōganārāyaṇa.
10. Lakṣmī

The stone tower is squarish in plan and well executed, the creeper arches and the stone kalāśa being particularly fine. Its front projection has on its eastern face a fine Tāṇḍavēśvara group under an ornamental arch. Above it, in its usual position, is a Śaṅkha group, which is one of the best preserved. The figures are life-like and the hero's pose is admirable.

Tower.

Admission into the temple is through its small porch which has two doorways, in the north and the south respectively. The doorways

Porch and Doorways

are flanked each by two fine elephants, (Plate XVII 3), whose uplifted heads and moving limbs, jingles and bells give them an animated appearance. Each animal is supported by horsemen and footmen and is riderless. Of course, the hind parts are too broad and the legs are set too far apart to be true to nature.

The panels meant for the dvārapālas on the north doorway jambs are uncarved, while only one dvārapāla now guards the south doorway. The porch is a narrow structure about five feet wide and ten feet long into which on the west opens the navaranga doorway and to the east of which is the Nandi shrine. The porch ceiling is domed and has three concentric circles

The Nandi shrine which is also a low structure like the other temple is supported by four round lathe-turned pillars with a bench running round the north, east and south sides. Its domed ceiling is well worked with deep ribs and a circle set inside a ten pointed star.

The Nandi Bull which is about 4 feet high and 5 feet long has beautiful ornamentation. Its right horns and both ears are missing. Still the animal is life-like and appears as if it is about to get up.

The doorway of the navaranga which has a Tāndava group above its lintel is supported by two beautifully carved and well-shaped Śaiva dvārapālas, the left one of which has lost two arms. (Plate XIII, 3). On the outside of each dvārapāla is a

Navaranga.

perforated screen with a simple cross-shaped design

The navaranga is a small low structure of the usual nine ankana with an extra ankana on the east flanked by stone benches. The facings of the benches are ornamented with pilasters and rosettes but the real breadth of these benches is concealed by brick walls. In the western part of the navaranga are five towered wall niches each with its own interesting design. (Plate XIII 4). Two are squared, while the other two are star-shaped as at the Sōmēśvara temple at Hārṇahallī. They contain, in order, the following images commencing from the south

- 1 Sarasvatī
- 2 Gaṇēśa.
- 3 Mahiṣhāsuramardinī
- 4 A smaller Sarasvatī, perhaps not the original image of the niche.

In front of the Gaṇēśa shrine is a fine Saptamātrikā panel where the deities with their respective vāhanas are placed in an unusual order. Brāhmī, Māhēśvarī, Kaumārī, Vaiṣṇavī, Indrānī, Vārāhī, Bhairavī (?) indicated by the scorpion vehicle, Chāmundā in the shape of Durgā with a jackal on the pedestal, and Gaṇēśa.

The four central pillars and the two eastern-most ones are of the usual round shape, though short and squattish. Outside each of these

Pillars.

pillars is a similarly shaped, lathe-turned, round support brought at a later date evidently from some other temple, probably, the Chennigarāya temple. But the most interesting pillars are the four on the eastern side of the navaranga square. They are roughly star-shaped but the monotony of the star is broken by a treble, indented, square-shaped projection which follows every three star-points. Of these also, the inner ones have acute-angled points, while the outer ones have obtuse angles.

The navaranga has in all ten squares each of which had originally a domed ceiling of the following description commencing from the

Ceilings.

east and running clockwise

1. Near doorway —

Octagon set in two squares with serpentine band

2. Concentric circles.

3. „ octagons.

4 „ circles.

5. „ eight pointed stars

6 „ circles.

7 „ squares

8. „ circles.

9. Eight pointed star.

10 Central—This is said to have been the most beautiful of the domes but was removed a generation ago to accommodate a ventilating tower

A modest doorway supported by Vaishnava dvārapālas leads into the small south shrine which has a domed ceiling with concentric circles. The original image was probably Vēnugōpāla or some other form of Vishnu. Its pedestal has however disappeared and against the wall is now kept a smaller Sūrya figure of Hoysala workmanship with its own seven horse pedestal. It must have been imported from some other temple. It is however a fine piece by itself with two hands only and a Chhāyā on either side.

South Cell.

The north cell whose doorway, ceiling, etc., are similar to those of the south retains its original Garuda pedestal. But the image, perhaps

The North Cell

Amaranārāyana or some other form of Vishnu, disappeared. About five years ago a Nāga and Nāginī group which had been lying in the navaranga was installed here. The group also is of Hoysala workmanship, fine and interesting. The male figure holds a sword while his consort has a kalaśa and a padma. Above the male figure is a five-headed cobra and above the female, a three-headed cobra.

A finely carved, though small, doorway with Śaiva dvārapālas on the jambs leads into the only sukhanāsi of the temple which has a

Main Sukhanasi and domed ceiling of concentric circles
Garbhagriha.

The garbhagriha doorway is much like that of the sukhanāsi while its ceiling has two sets of corner stones surmounted by a shallow padma. The main deity of the temple is a small natural linga, about 9" high, placed on a well polished low pedestal.

The *upparige* or mahādvāra which is south of the temple is a fine longish structure with a high roof. Its real height is now concealed

South Upparige

since the ground level has risen by nearly 3 feet. A large doorway divides it into the inner and outer sections, the

inner one is a mantapa borne on tall, lathe-turned, round pillars with a large flat ceiling about 9' x 9' bearing on its nine panels Tāṇḍavēśvara surrounded by the eight Dīkṣālakas. On the east is an open linga shrine, while on the west a doorway leads into a shrine in which is placed a damaged image of Gaṇēśa

The outer part of the structure is a porch, now supported by two varieties of pillars, *viz* thin, lathe-turned, round pillars and cross shaped, highly ornate pillars, the latter of which are ornamented by four rows of turreted pilasters (Plate XII, 2)

To the east of the temple is a large round pillar, about 12 feet high, over the capital of which stands a man followed by a woman

Lamp Pillar

The man is about to jump down perhaps on spear points as mentioned in the Belgāmi inscription and the woman, his wife, follows her husband. It is not known who the tragic couple were but it is probable that the event must have occurred at the death of Narasimha II or Vīra Sōmēśvara

To the north-east of the temple is a small soap-stone structure of the Hoysala period containing a Bhairava image

Near the south doorway is a fine large slab containing the well preserved inscription of Harihara which records the construction of the temple

Basral was originally an agrahāra village constructed in the regular Hoysala pattern Its tank lay to the north-east next to the Mallik

Chennigaraya Temple : kārjuna temple and between the two ran the fort wall and the moat The fort yard was about $1\frac{1}{2} \times 2$ furlongs in area and through its centre from east to west must have run the *rājaviḍi* or main agrahāra road At nearly the western end of the road and to the south-west of the Mallikārjuna temple was constructed the customary Viṣṇu shrine. Viṣṇu was not to be neglected, but his temple was much smaller and less elaborate than the Mallikārjuna temple Its ruins now stand on the top of the raising ground about a hundred yards to the west of the village. It is a soap-stone structure to which in later times was added an outer brick wall, the stone outer wall and the upper roof having perhaps disappeared The soap-stone slabs which outlined the platform on which the temple was reared are even now visible as also part of the stone stairway leading up to it from the ground The temple contains a garbhagriha, a sukhanāsi and a four-pillared navaranga and by its size and ruined condition reminds us of the Narasimha temple at Sōmanāthapur The navaranga doorway is comparatively plain with a Gaḇalakshmī lintel and an uncarved dvārapāla panel The four pillars of the navaranga are all lathe-turned and round with the usual Hoysala mouldings, though of a smaller size than usual The ceilings are mostly flat except one or two in the middle line which contain small domes hollowed out of single slabs In the garbhagriha is a Garuda pīṭha on which stood the original Viṣṇu image, possibly Kēśava or Chennigarāya But the image must have disappeared in

times of trouble and a smaller and ruder image of Janārdana was made and set up very probably in the Pāllegār days. The workmanship of the image resembles that of the Lakshmīnārāyaṇa image in the recent temple to the south of the village.

Though the Chennigarāya temple is not of much artistic value, still it proves the view that nearly every Hoysala agrahāra had a Viṣṇu temple in the centre and a Śiva temple near the north-east.

This temple is said to possess about 6 acres of dry land to the north-east of the village. The village Panchāyet who are anxious to take charge of the Mallikārjuna temple may be encouraged to repair and look after the Chennigarāya and Lakshmīnārāyaṇa temples instead.

Some repairs were done to the building about 20 years ago when the supporting buttresses were put up. A note was sent in 1929 but little action has been taken.

Conservation Note :

- 1 The ceiling which is leaking in two places should be repaired.
- 2 About 10 or 15 feet of ground to the east of the lamp-pillar should be acquired and included in the temple compound. The owners are willing to give away the land.
3. The ground between the road and the south wall of the temple should also be acquired and included.
4. The road to the south of the temple should be continued eastward and connected with the Nagamangala Road.
- 5 The ground to the east of the temple should be kept clean.
- 6 The Pūjārī who gets a salary of Rs 1-3-0 a month may be given a decent promotion and be made responsible for keeping the temple and its premises clean.

Near the Nagamangala Road on the east of the village are a number of vīragals, two of which are remarkable. One shows a hero in the act of offering his head, while the other depicts his consort seated with folded hands preparing to die, another shows the couple arm in arm. Other vīragals depict battle scenes. (Plate XII, 3)

Viragals :

To the south of the Mallikārjuna temple near the road is a temple of Īśvara with a garbhagriha, an open sukhanāsi and a navaranga with four round pillars and nine domes. Since the concrete roof is washed out the tops of the domes reveal the mode of their construction. The inner wall is intact but only a portion of the outer wall remains. The temple is a small one and plain, and does not deserve attention.

Isvara Temple :

BUDNUR.

Hosa-Būdnūr is a village about $4\frac{1}{2}$ miles to the east of Mandya. It appears to have been converted into an agrahāra village with a tank

General Description— a Śiva temple and a Viṣṇu temple, about the year 1276
History : A. D. in the days of Narasiṃha III. Possibly Vīra Ballāla III was Yuvarāja, since his own name appears in the inscription as Śrī Mallikārjuna. This event must have occurred when Guttal, a neighbouring village, was a Hoysala garrison town with numerous Tamil officers.

Both the temples appear to have been constructed simultaneously and they are more or less similar in plan and general construction. Each had originally a garbhagriha, a sukhanāsi, a navaranga and a porch and there is definite evidence that the Śiva temple had a prākāra with a mahādvāra on the south-east. Neither temple has figure sculptures on the outer walls, though the architectural members are handsome.

SRĪ KĀSĪ VISVÊŚVĀRASVĀMI TEMPLE.

The Śiva temple which is the more ornate of the two is now in a condition of advanced ruin. Its tower has disappeared as also its

Outer view : upper roof and a good part of its outer walls. What remains of the latter has a comparatively simple design.

The platform, though visible, is now buried in the earth almost to its top. The basement has seven cornices instead of the usual five, three of them having dentil mouldings. The wall has the usual horizontal eaves-like cornice, the portion below having no ornamentation except plain and insignificant pilasters, while the portion above has a row of turreted canopies mounted on single or double pilasters. The eaves show imitation metal work and the parapet and tower have now disappeared. The last must have been of the usual squarish shape following the plan of the garbhagriha.

The stone porch in front of the temple had originally railings ornamented with turreted pilasters. The stone benches on which they stood

Porch : are, however, there and the heavy ceiling is borne on two thick-set, bell-shaped soap-stone pillars. The best work

in the porch is found in its ceiling which has two rows of galleries with ornamental star-shaped eaves and a dome which has a mixture of flower petals and concentric twelve pointed stars. The pendant is a fine and interesting imitation of a bunch of plantains.

The navaranga doorway which has a Tāndavēśvara lintel and no dvārapālas, bears on its jambs the outline engravings of ornamental

Navaranga : designs which were meant to be carved in relief at a later date. The navaranga is a medium-sized structure of only

nine squares with a fine large Nandi or bull near the centre. The animal's face is beautiful and it is proposed to remove it to the front of the Town Hall at Mandya. In the western part of the navaranga are five towered niches which originally contained the *Pañchāyatana* images, a Ganēśa, a Kumāra and a Saptamātrika panel originally belonging to this temple, but are now preserved in a small new shrine about 30 yards to the east. The images are fine and prove that Hoysala sculptural work was still in a very good condition even in the last quarter of the 13th century. The four pillars of the navaranga are all thick and bell-shaped. Of the nine navaranga ceilings, the central one is the finest. Its design is similar to that of the porch ceiling but it is more airy and wider at the base and its lower gallery has the *Dīpālakas*.

The sukhanāsi doorway bears only the outline of the design meant to be carved upon it and it has now only the right Saiva dvārapāla, the left one having disappeared. The sukhanāsi and the garbhagriha have flat ceilings of nine rosetted squares and the garbhagriha has three wall niches. In its centre lies a large soapstone pītha but its Kāśi Viśvēśvara linga has now disappeared.

It is doubtful if this building could even be restored. It would be wiser to remove its Nandi and dvārapāla to a safer place, so that they might not be destroyed by the roof when it collapses, as it must in course of time. If possible, the two fine ceilings and the structures bearing them up may be removed and reconstructed elsewhere.

To the east of the Śiva temple in the same courtyard appears to have been formerly a Bhairava shrine which has now disappeared. The image was seen by Rao Bahadur R. Narasimhachar when he inspected the temple, but it has now disappeared and only the scorpion pedestal remains.

The mahādvāra on the south-east is a plain structure, though four of its pillars have a round cylindrical shape, perhaps of Hoysala workmanship.

ŚRĪ ANANTAPADMANĀBHASVĀMI TEMPLE.

(Plate XIV, 1)

To the west of the village on a high ground is the old Hoysala temple of Vishnu known popularly as Anantapadmanābha. (Plate XIV 2) This temple is very similar in design and construction to that of the Kāśi Viśvēśvarasvāmi temple which it resembles very closely. It is also in ruins, its porch having completely collapsed as also the front part of its outer walls.

An excavation to its west reveals the heavy foundation of large rough stones on which the temple was reared up by Hoysala engineers.

Outer view : The old prākāra and the platform are also visible here and there. The walls are similar to those of the Kāśi

Viśvēśvarasvāmī temple except that the basement has five cornices instead of six. The well proportioned tower shows that the detailed ornamentation had not been completed when further progress was interrupted. Near the porch are now lying its round pillars and parts of its domed ceiling and other pieces, while the turrets crowning the pilasters of its railings are now adorning the small recent structure about 10 yards to the east.

The navaranga doorway bears outline sketches as in the Śiva temple. The navaranga which is also of nine squares only has its heavy bell-shaped pillars and its two towered niches. These latter, probably, housed an image of Vishnu now broken and placed near the door, and another uncertain figure. The central ceiling has an interesting umbrella-shaped design imbedded in a dome. In the south-east corner of the navaranga stands a stone slab bearing an inscription of Narasimha III dated Saka 1191 (1267 A. D.)

The sukhānāsī doorway is an elaborately carved piece. Two dvārapālas are now lying on the ground outside the temple. The ceiling of the sukhānāsī itself and that of the garbhagriha are both flat.

The garbhagriha doorway has Lakshmī on the lintel but inside the garbhagriha there is nothing remarkable. The main image was removed and housed safely in a small building about 15 yards to the east of the temple.

The main image is about 6 feet high along with the pedestal and is a figure of Vishnu as Padmanābha (śankha, padma, chakra, gadā). The tōrana has on its outside the usual 10 avatāras while below the image is its Garuda pītha.

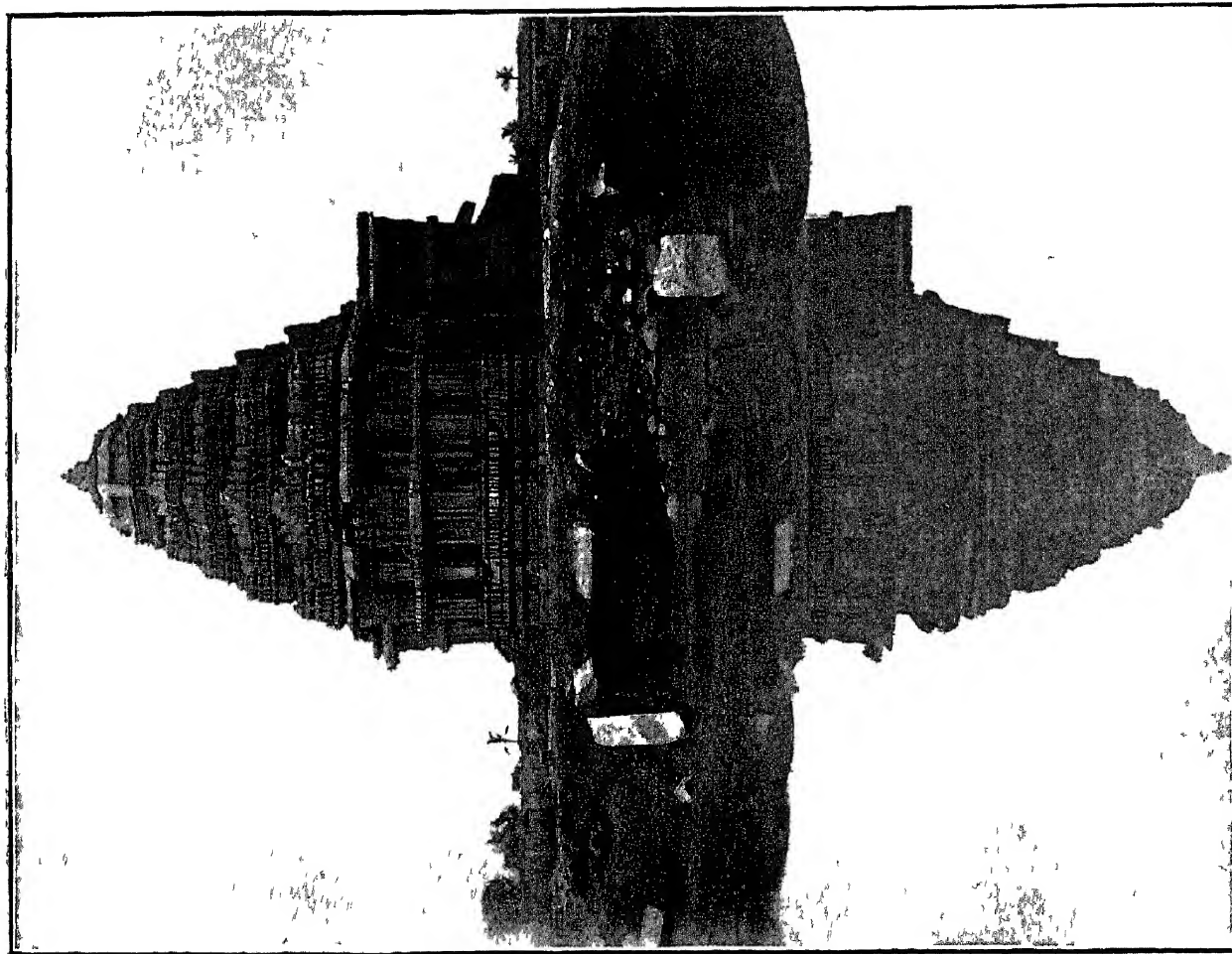
It is impossible to preserve the porch and the outer walls of the navaranga.

The trees should be removed. If the collapsed roof stones are removed and the roof covered over with concrete it is possible to save the rest of the building including the tower. In that case the main image may be installed once again in the temple. The Anantapadmanābha temple can be seen very clearly from the railway line which passes about 300 yards to its north. Būdūr is now a Railway Flag Station.

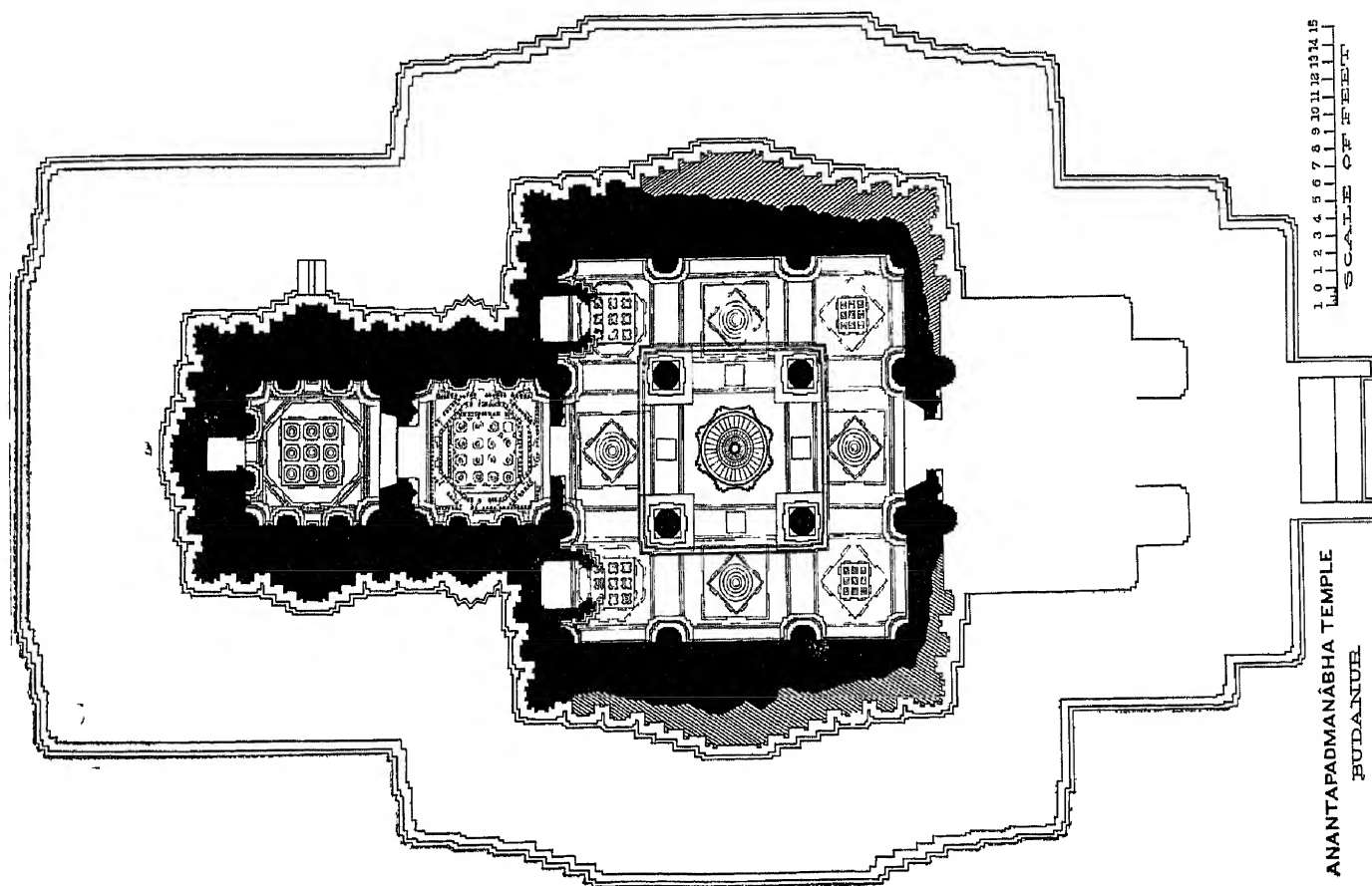
Among the images may be mentioned one of seated Vishnu in padmāsana, perhaps Dhanvantari, which is now kept in front of the new structure housing the new image.

GUNDLUPET.

Gundlupet is a small town on the left bank of the Gundlu river which is only about 20 feet wide here. It consists of a fort or kōte with the Vijayanārāyana temple in the middle and a pēte with a small new Rāmēśvara temple. One mile to its east is the site of an old town with four temples still preserved. Local tradition states



2 ANANTAPADMANABHA TEMPLE, BUDANUR,
VIEW FROM THE WEST (p 49)



I, (P 49)

that the temple of Vijayanārāyaṇa was one of the five temples built by Viṣṇu-
vardhana Hoysala

RĀMĒŚVARA TEMPLE.

The earliest of the temples and the only one with dateable inscriptions is the Rāmēśvara temple which faces east. In size and plan it resembles the Vaidyēśvara temple at Talkād and the inscriptions show that it was built (?) and endowed by Kumāra Kampanna (II) in 1367 A D. The plan is squarish, showing a garbhagriha, a sukhanāsi and a four-pillared navaranga with an entrance porch to the east and one to the south. The tower is of brick and the rest of the building of granite. The pillars of the porches and of the navaranga are square at the bottom, the shaft of each being firstly octagonal, then sixteen-sided with flutings and lastly thirty-two sided. A broken image of Vīrabhadra is placed in the navaranga. The original linga is now in the Rāmēśvara temple in the pēte while the Nandi is in Pātālādamma's temple near the Taluk Office. The sculptures on the pillars mostly represent dancers, drummers and musicians and acrobats. The dimensions of the building are generous and around the garbhagriha on the cornice are several Kannada inscriptions. Rāmēśvara was the *grāmadēvatha* in the old days of Kumāra Kampanna. A leopard lives in the garbhagriha now.

PĀRVATĪ TEMPLE

To the left of the Rāmēśvara temple is a smaller Pārvatī temple of about the same type but somewhat of inferior workmanship. The Pārvatī image has been removed inside the town.

The roof of the temple is in a very bad condition and leaking and several beams are cracked. But it could be restored with expenditure and effort.

PARAVĀSUDĒVA TEMPLE

About 50 yards to the south-west of the Rāmēśvara temple and facing west are the temples of Paravāsudēva and his consort. The Paravāsudēva temple is a fairly large structure of granite with a garbhagriha, a sukhanāsi, and a spacious indented square-shaped navaranga with a cell to its north and one to its south. The structure of the building, its ornamented sukhanāsi doorway and the sculptures on its pillars indicate that it was built some time during the early Mysore period. In front of the temple was originally a large porch which was seen by Mr. R. Narasimhachar in 1916. This was later on removed and rebuilt in front of the Vijayanārāyaṇa temple.

The temple has a garbhagriha, a sukhanāsi, a covered pradakshina, a cross-shaped, large navaranga with north and south niches and a porch, which has now disappeared. The walls around the garbhagriha are ornamented with the usual crude long plain pilasters with, here and there, a turreted arch, and the whole temple is raised on a narrow stone platform resembling the one of the Vaidyēśvara temple at Talkād.

General Description.

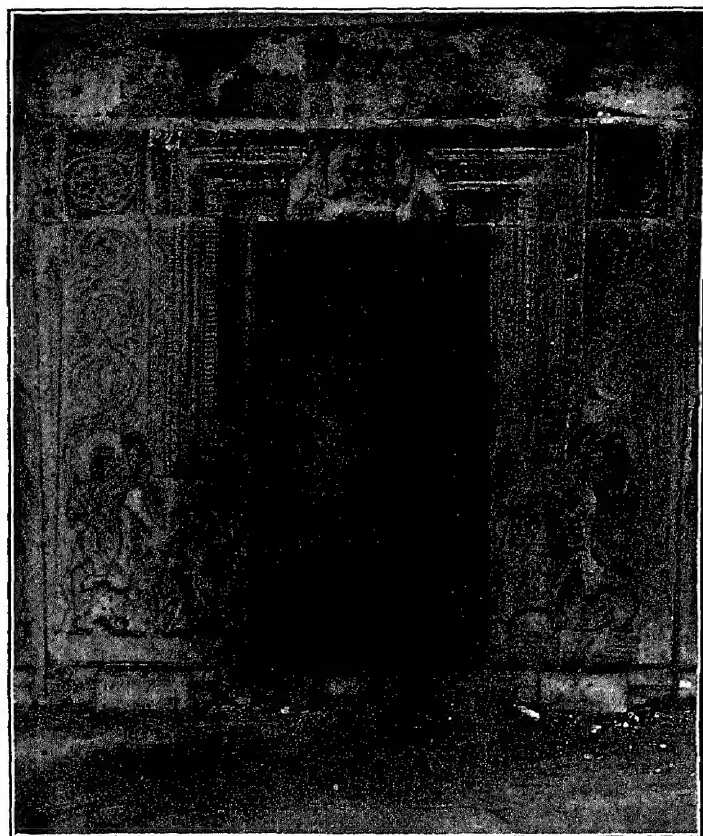
Pillars.

The pillars of the navaranga are shortish and have three cubical mouldings connected by sixteen-sided cubical shafts. On each side of each moulding of the thirteen pillars is a carved image in relief, the subject being the ten avatāras, Hanumān, Nandi, Lions, Ganēśa, Rāma, Rishis, etc. On the inner face of the second pillar to the south-west of the sukhanāsi doorway the image of a prince seated amidst his standing courtiers is interesting. He is evidently Chikkadēvarāja Odeyar, who is definitely stated in the Kannada Annals of Mysore to have built and endowed the temple for the merit of his father Doddadēvarāja. This statement is fully supported by a set of copper plates issued by Chikkadēvarāja himself in 1674 A.D. This unpublished inscription says —

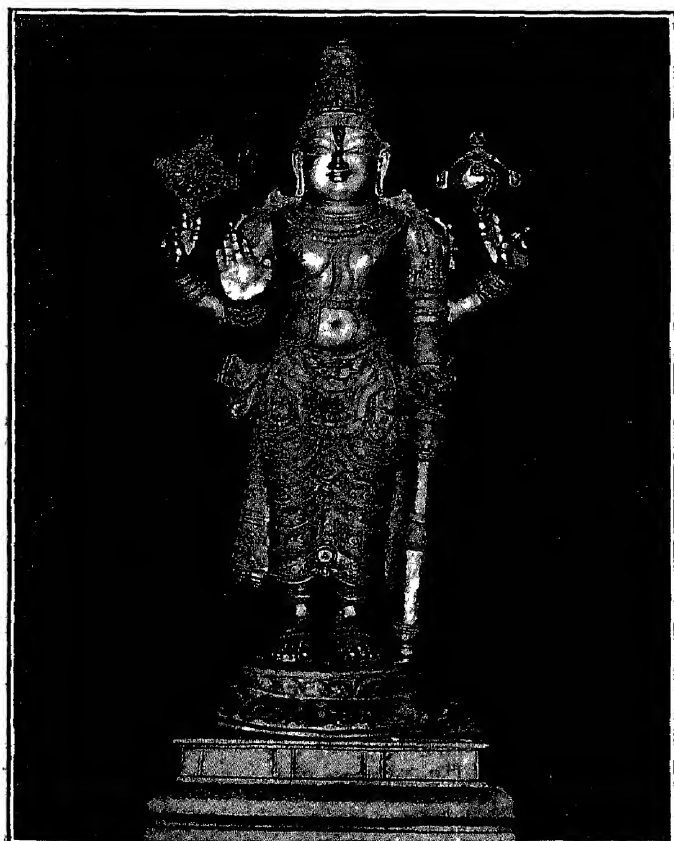
“ Thus the king Chikkadēva—a stage-manager in the beautiful drama played by the actress, that is his command, dancing over the jewelled crowns of all kings—while engaged in performing all the acts of dharma, desired to construct an agrahāra. After investigating the places in his kingdom of the Karnāṭaka, which were attractive, delightful, enjoyable and holy, he fixed upon one which was the best of all and suited for his act of charity. The selected spot was Madalanādu, an ornament to the earth, agreeable and delightful, situated two *yōjanas* to the south of the Kapilā river, to the north of the Nīlāchala (the Nīlagiri Hills) to the north-east of the Kañjagiri (the Gōpālasvāmi-betta), half a *yōjana* to the west of Trikadambanagarī (Terakanāmbi) and adorned by the river Kaundinī. There, on the sacred west bank of the river Kaundinī, the king, desirous of making an everlasting good act of dharma, in order that his father King Doddadēvarāja might attain the region of Vaikuntha, constructed a spacious temple, according to the śāstras, complete with a vimāna, mantapa, high compound wall and tower, (dedicated) to Vāsudēva the god of gods and the wielder of the bow Śārṅga, dwelling with joy on the couch formed by the coils of Ananta and surrounded by Śrī, Bhū and Nīlā. And for the performance of the daily worship and other services in the temple, he brought from different parts Śrīvaiṣnavas, Mādhva Brahmans and Advaitī Brahmans, possessed of gentle disposition and good character, proficient in the Vēdas and Śāstras, versed in the secrets of both the systems of Vēdānta (Sanskrit and Drāviḍa), deep in the knowledge of Tamil scriptures, ever peaceful, free from anger and other passions, possessed of large families, versed in the Śrauta and Smārta ritual and engaged in tending the sacred fire, and for their habitation



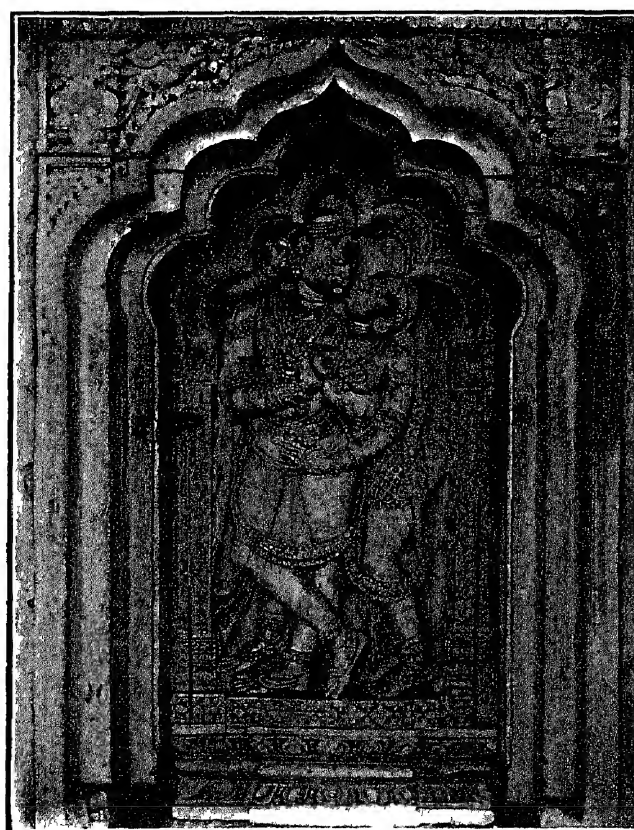
1 PARAVASUDEVA TEMPLE, GUNDLUPET,
PARAVASUDEVA (p 53)



2 PARAVASUDEVA TEMPLE, GUNDLUPET,
SUKHANASI DOORWAY (p 53)



3 PARAVASUDEVA TEMPLE, GUNDLUPET,
PROCESSIONAL IMAGE (p 53).



4 ITTIGE MALIGAMMA TEMPLE, KALALE,
CARVED DOOR OF SANDALWOOD (p 57)

and maintenance of their families he made an agrahāra endowed with excellent vrittis of lands."

The doorways are all good, that of the sukhānāsī being the best of the lot (Pl. XV, 2). The latter resembles the doorway of the Vaidyēśvara temple at Talkād, though simpler. On each jamb stands a group consisting of a chāmaradhārīnī and a man standing on a yālī. A dvārapāla and a storied turret supports each jamb. On the lintel is Gajalakshmi.

Doorways.

The large porch, as already stated, is now in the town. The north and south cells of the navaranga appear to have contained the images of the goddesses Śrī and Bhū.

To the left or south of the Paravāsudēva temple is a smaller temple of Kamalavallī, his consort, perhaps of the 17th century.

The images are all kept now in the eastern extension of the Vijayanārāyana temple.

Images.

The chief image of Paravāsudēva, about 5' high along with its double pedestal, (Pl. XV, 1) is seated on the coils of Ananta and under his spreading hood. The god is in sukhāsāna, his hands being thus disposed: the first resting on raised knee, the second holding chakra, the third sankha and the fourth resting on Ananta. This image and that of the goddesses show rough outlines, longish, pointed, but flat noses, lips arched like crescents, abnormally large eyes, abdominal muscles and shallowish carvings.

The left hand of the old Doddadevarāj *utsava-ṭigraha* (Pl. XV, 3) is now repaired. The right front hand of the new Apratīma *vigraha* is only in the dāna pose, though the fingers are raised. The other images kept in this navaranga are Śrī, Bhū along with the god, Kamalavallī, Āndāl, etc. None of these has a tōrana or prabhāvalī.

The original porch of the Paravāsudēva temple which is now in front of the Vijayanārāyana temple is a decent structure about 24' x 20' borne on 12 pillars, the four front ones being well sculptured and ornamented. They have in front brackets of warriors riding on lions which are rearing upon the backs of elephants. The three cubical mouldings are well sculptured with reliefs. One of these is a king seated stylishly on a high bench or throne and reclining on a round pillow. He wears a long knot over his head. His right hand holds what looks like a flower while his left rests on his raised knee. The figure has been identified as that of Chikka Dēva Rāja by tradition.

VIJAYANĀRĀYANA TEMPLE.

The Vijayanārāyana temple which is situated in the old fort or kōte close to the Mysore-Nilgiri road appears to have been built in stages at three different times. Of these the last is the mantapa or porch already described in connection with

the Paravāsudēva temple The second is the navaranga with four fluted pillars with three cubical mouldings each sculptured in relief The ceiling is of the usual Vijayanagar type with flat granite slab and a single relief padma in the centre. The south part of this navaranga is now converted into three shrines housing Paravāsudēva and his consorts Opposite to them are the Ālvārs

The most interesting part of the building, however, is the main shrine of Vijayanārāyana. This is a small granite structure of the Vaidyēśvara type with a garbhagriha and a sukhanāsi only, which have been later on covered over with a pillared enclosed pradakshinā as at Tonnūr and Seringapatam The garbhagriha wall has no inscription but its storied turrets and prominent pillar bearing kalaśas, declare it as a work of the 13th or 14th century. The turrets have square and boat-shaped śikharas. The sukhanāsi houses the *utsavamūrti* or Janārdana with abhaya pose and with consorts

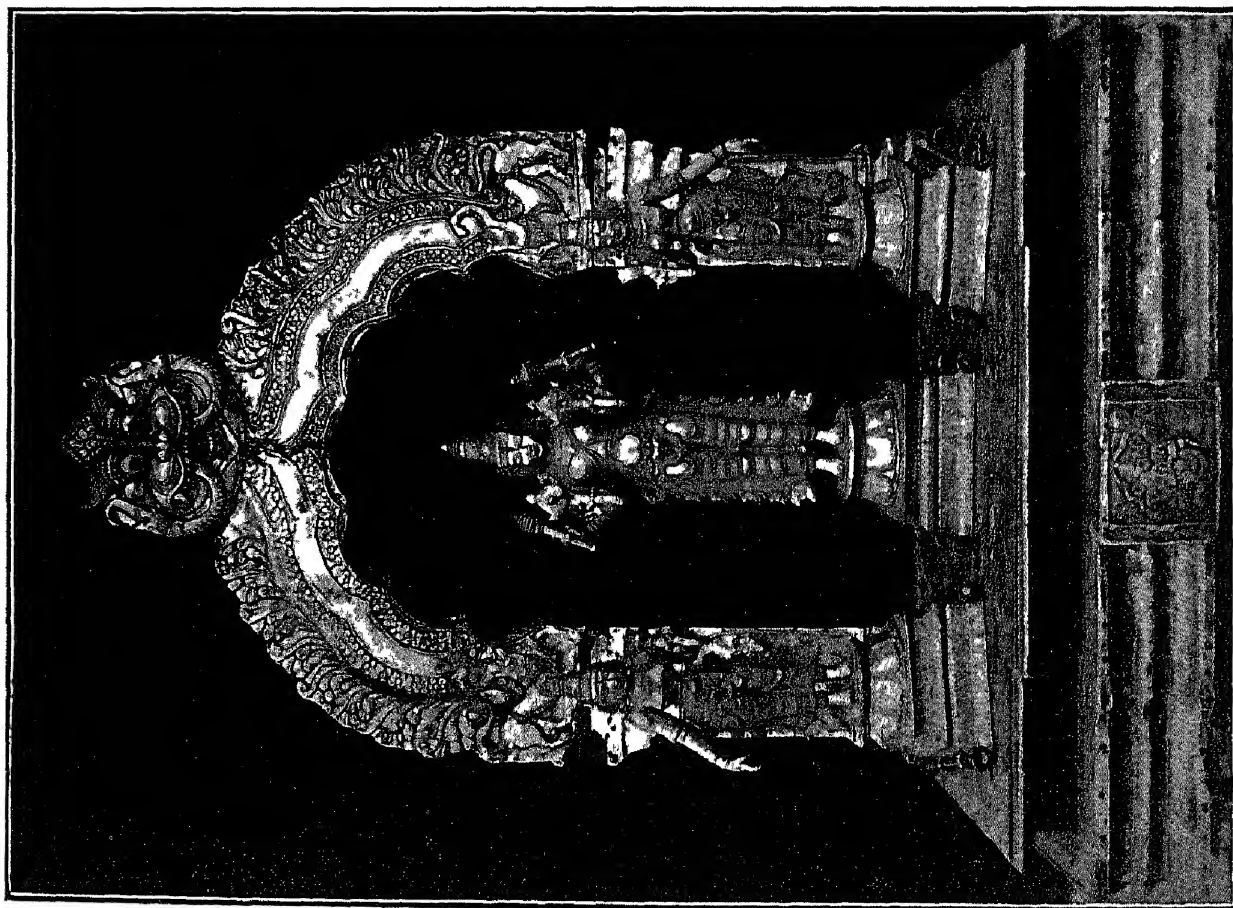
The garbhagriha doorway is a modest piece resembling the Paravāsudēva doorway in style

The main image of Vijayanārāyana is really Janārdana with the front right hand giving abhaya and also holding lotus. There is a tōraṇa behind having the ten avatāras and imitating Hoysala designs The image which, along with the pedestal, is about six feet high is fine and imposing though it also shows the characteristics of the 14th century workmanship It is difficult to agree that it belongs to the early Hoysala days as asserted by tradition which ascribes the monument to Vishnuvardhana Even the stone used is harder than the Hoysala soap-stone. It may be attributed to the early Vijayanagar days

All the three temples are old ones and thus may be declared Protected Monuments and assigned to Class II for conservation purposes. The Paravāsudēva temple is a large one with well carved pillars and doorways If restored, it would be a fairly good specimen of early Mysorean architecture The images of Chikka Dēvaiāja Odeyar may be well cleaned and preserved, the name being painted under both the relievo sculptures If funds are available, the Paravāsudēva temple may be fully restored.

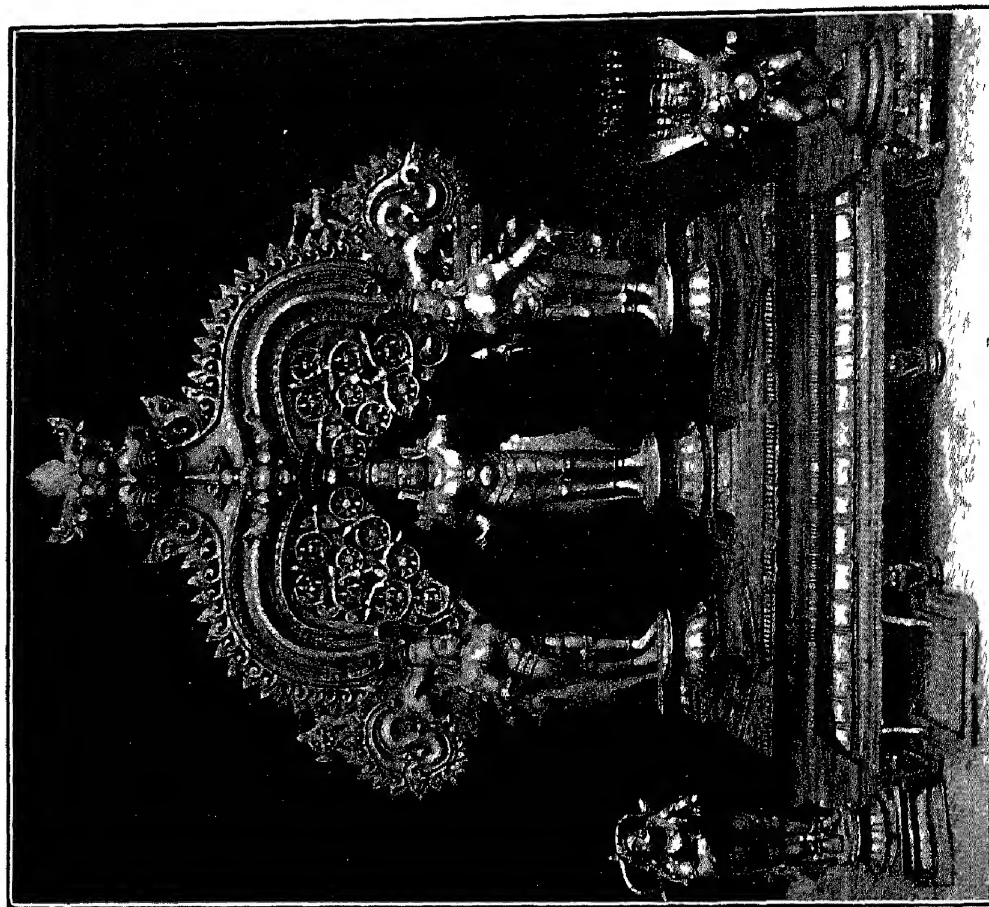
KALALE.

About five miles to the south-west of Nanjangud the village of Kalale situated in a fertile plain has an old fort-wall, the east gate of which was near the Āñjanēya temple Mr Rangaswami Iyengar of the place has an old paper manuscript which gives the history of the place and of the Dalvoy family. After Krishnadēvarāya conquered the Ummattūr chief, two of the emperor's officers named Kānta and Krishna settled down at Kalale and their descendants are said to have ruled here for twelve generations



1 PROCESSIONAL IMAGE (p 55).

Mysore Archaeological Survey]



2 METALLIC IMAGE OF RAMA, LAKSHMANA, SITA AND
ANJANEYA (p 55)

The temple appears to have been constructed in at least three stages, in about 1300, about 1500, and about 1700 A. D

The main shrine, its sukhanāsi, the cylindrical pillars of its navaranga and its outer walls decorated with a row of pilasters and a dentil cornice in the middle, belong to the late Hoysala times. This portion is not at all ornate and must have been a small minor temple of the Hoysala period or of the very early days of the Vijayanagara Empire. The image of Nārāyaṇa, three feet high, has Hoysala look though the absence of the ten avatāras from the stone prabhāvali and the straight-sided conical kirita would suggest the date 1350 or 1360 A. D. The brick tower and parapet, however, are much later structures.

The older navaranga was probably ruined and about 1500, the navaranga of nine ankanas was rebuilt by Kāntaiya, the old pillars being used and the roof and the walls being reconstructed, with a vadagalai-nāma between chakra and śankha on the navaranga doorway. In the western part of this navaranga are now kept two Ālvār images (both seated with chinmudrā like Nammālvār, though one of them is called Bhāshyagār). In the next ankanas are also kept several metallic images among which the best is a fine Rāma group (Kōdandarāma, Lakshmana, Sītā and Hanumān) (Plate XVI, 2). The prabhāvali or tōrana is well designed and has the ten avatāras in the latā-tōrana with a high Simhalalāta. At the same time as the reconstruction of the navaranga, and along with it, were built the outer navaranga of twelve ankanas with its square pillars having sixteen-sided fluted shafts, and its two porches, one of three ankanas on the east and another of one ankana only on the south. In the centre of this navaranga is now kept a metallic image of Nambinārāyaṇa with consorts, said to have been brought from Vijayanagar by Kānta and Krishna (Plate XVI, 1). The images show a good sense of proportion and are fine, like the metallic image of Kūṭinārāyaṇa at Talkād, which is of the same period and of Vijayanagar workmanship. The other images in this navaranga are Hanumān and Viśhvaksēna and a metallic Garuḍa-vāhana repaired by Sardār Kāntarāj Urs.

The east doorway is flanked by two moustached dvārapālas and its short pillars, whose shafts have thirty-two fluted sides, show on the cubical mouldings images of devotees, wrestlers, musicians, etc., in relief. The roof has projecting granite eaves above which on the parapet are several stucco niches finely designed and having Vaiṣṇava stucco images, the central one being Ranganātha attended by two bearded figures pointed out as the Dalvoys, and another figure of a female, evidently the wife of one of them.

The south porch which has pillars with sixteen-sided tapering shafts, is probably a later addition of about 1700 A. D. about which year the Dalvoy Sarvādhikārī Cheluve Urs is said to have built the rest of the temple consisting of the brick gōpura over the mahādvāra, the huge mukhamantapa of about fifty

plainish tall pillars (20 feet high), the prākāra with its verandahs and rows of niches, the shrines of Dēśika and Jīyar and the yāgasālā and pākāśālā. There is nothing architecturally remarkable about this portion. The images in the prākāra niches are in order from the south-east clockwise from Hanumān

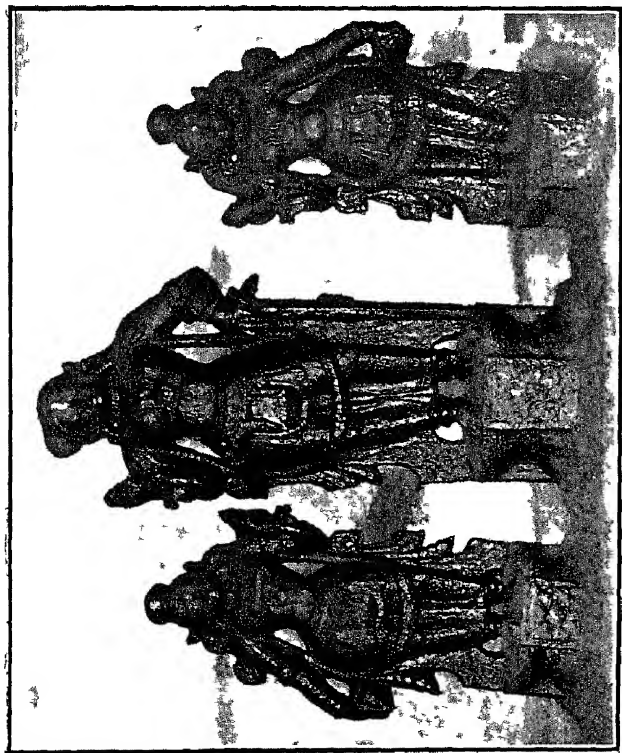
- 1 Jīyar
2. Twelve Ālvārs and a Paravāsudēva group with the god, Śrī, Bhū and Nīlā, the latter holding flowers
- 3 Āndāl shrine with sanctum, sukhānāsī and bed-chamber and mukha-mantapa and pātālānkana.
- 4 Pattābhīrāma group.
5. Four-armed Vēnugōpāla—not very beautiful, but famous because the royal poet Vīrarāja has sung his praises in his Telugu work, the Mahābhārata
6. Lakshmīnārāyaṇa
- 7 Janārdana, called Varadarāja, and said to have been brought by Mr. Arcot Srinivasachar from the Sōmēśvara temple.
8. Kēśava with consorts
9. Rājamannār Krishna with consorts The god is two-handed and holds a flower in the right hand while he reclines on a stick held in the left. (Plate XVII, 1)
- 10 Śrīnivāsa with consorts
11. Janārdana, called Vāsudēva (abhaya, chakra, śankha and gadā).
- 12 Kōdandarāma group
13. Lakshmī shrine similar to Āndāl's; but the goddess is four-handed and seated without elephants.
14. Bhāshyagār
- 15 Kūrattālvār.
16. Dēśikar The shrine was originally of one ankana and about 1800 A. D. was enlarged into two by Tenginamarada Narasimhachar The metallic image is standing, wearing large pot-like kirīta and holding abhaya and pustaka.

The series ends with Garudā

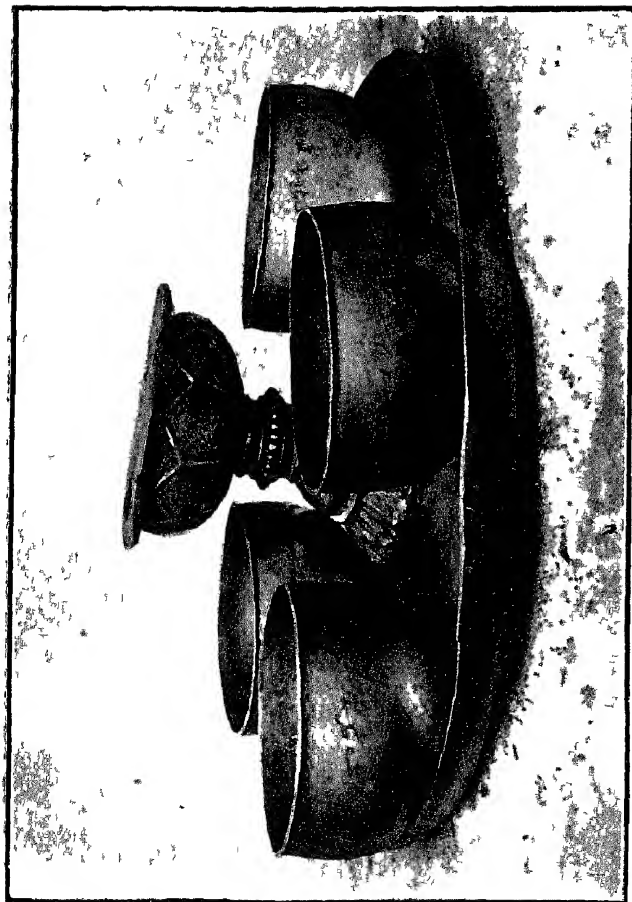
Front

On either side of the mahādvāra on the east side of the prākāra wall is a verandah having four elegant sixteen-sided pillars. In the field in front are three large mantapas —

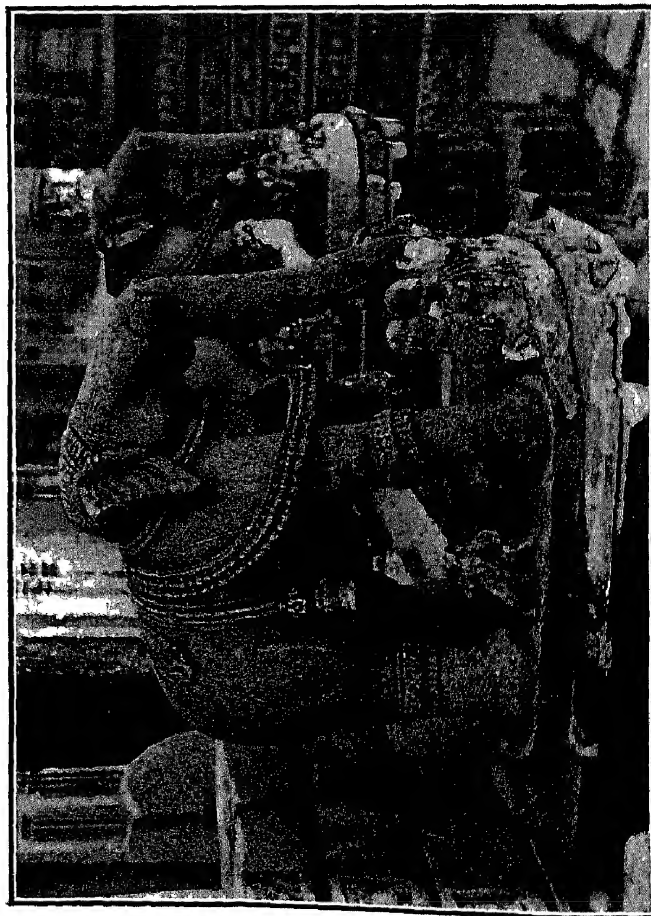
1. Navarātri-mantapa with towered cell, platform and large mukhamantapa of huge pillars, three feet square and 20 feet high (on the north).
2. Opposite to it facing north a similar *Kṛttikōtsava-mantapa*;
3. In front stands a small *Vasanta-mantapa*.



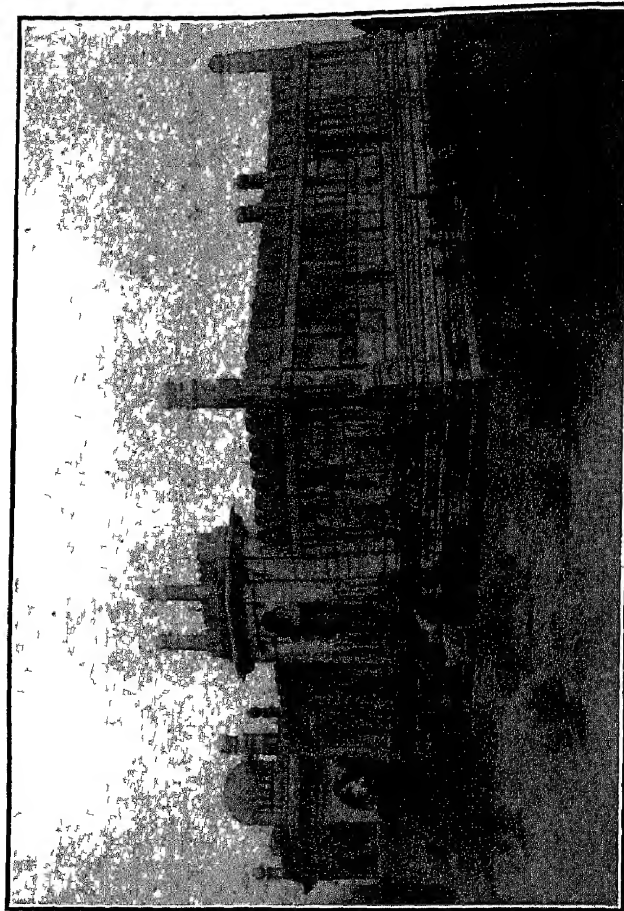
1 LAKSHMIKANTA TEMPLE, KALALE, RAJAMANNAR (p 56)



2 LAKSHMIKANTA TEMPLE, KALALE, TIPU'S GIFTS (p 57)



3 MALLIKARJUNA TEMPLE, BASRAL ELEPHANTS (p 43)
Mysore Archaeological Survey]



4. IBRAHIM RAUZA, SIRSA (p 23)

The temple has a number of the *birudas* of the Mysore Rājas, like Śankha, Chakra, Śarabha, etc., with the inscriptions of Nanjarājaiya, Cheluve Urs and others. Among the silver vessels of the temple are six, a silver plate, four large bowls and a cup on a stand, (Pl XVII, 2) bearing the inscription “Śrī Ma—Su la tā na—Pā da sā ha ra—dhar ma.” It is said that the *utsava-mūrti* was carried away by Tipu to Seringapatam and was returned with the vessels after one of his sons died.

Mr Rangaswami Iyengar has with him the temple *kaḍita* which commences on the 1st page with the accounts of Ś 1595, Vijaya, *v.e.*, A. D. 1673. It is a good example of a *kaḍita* with its long sheet folded into pages as in a map.

About 50 yards to the east is a shrine called Ittige Malagamma which commemorates the self-immolation or *satī* of a lady of the Dalvoy family perhaps Lingājammani, wife of Lakshmi Kanta Vodeyar. The sandalwood door has a fine *satī* group of the lady kissing her husband in heaven. (Plate XV, 4) The figures are five feet high. They may be preserved with varnish. The roof is damaged and needs repair.

The monument, though not of high artistic merit, is intimately connected with the Dalvoy family from which have come so many of the queens of Mysore and which played a great part in the past history of Mysore. On these grounds the temple and its mantapas deserve to be protected and set under Class II for conservation. The roof of the goddesses' shrine and near the *gōpura* and kitchen is leaking. These need repair. The temple is not kept clean. It has a large number of poorly paid servants. The establishment is Rs 36-12-0 and *paḍitara* Rs 12-0-0. One more watchman may be appointed and the premises kept cleaner.

About 100 yards to the north-east, is situated the Sōmēsvara temple which appears to be a structure of C 1500 A D. It has the main temple having a *garbhagṛha*, a closed *sukhanāsi*, an open *sukhanāsi*, a square *navaranga* and a three-*ankana* porch to the east and another to the south. There is no ornamentation. The Amman shrine (much ruined) has a good image of Amītēsvarī (named after Amritamma, mother of Chikka Dēva Rāja).

The Pañchalinga shrine behind has ornate square short pillars. It would cost much to repair the temple. But urgent attention is needed to prevent danger to life. On a front pillar is an image of the builder, perhaps a Dalvoy.

Cheluvāmba Talab is a large tank supplying water to about 1,000 acres of wet land and built by the queen of Dodda Dēvarāja Odeyar.

Cheluvamba Talab. It is 15 feet above the level of the town, and to its south. On the way to it by the roadside is a stone inscription of the days of the Mysore Rājas.

PART—III NUMISMATICS.

THE CHŌLAS.

(Plates XVIII.)

UTTAMA CHŌLA.

We have no definite data to assign any coins to the Chōlas before 967 A. D. The first Chōla sovereign whose coins are known is Uttama Chola Parakēśari, who became co-regent with Parāntaka II in 969 A. D. and was senior sovereign from 970 to 985 A. D.

TYPE A —Tiger and Fish.

1 Ar. 7 Wt. 62·7 Impure Silver¹

Obverse —In ring of dots, under a royal umbrella flanked by two fly-whisks, is a row of figures ranged on a broad line representing the ground. The figures are from left to right —(1) Upright lampstand (2) a strung bow (3) a tiger seated on its haunches facing to right with tail near the forepaws like a cat (4) a line representing a dagger or only a mark separating the panels (5) two upright fish (6) a lampstand.

Reverse —In ring of dots two line Nagari legend

U tta ma
Chō la h

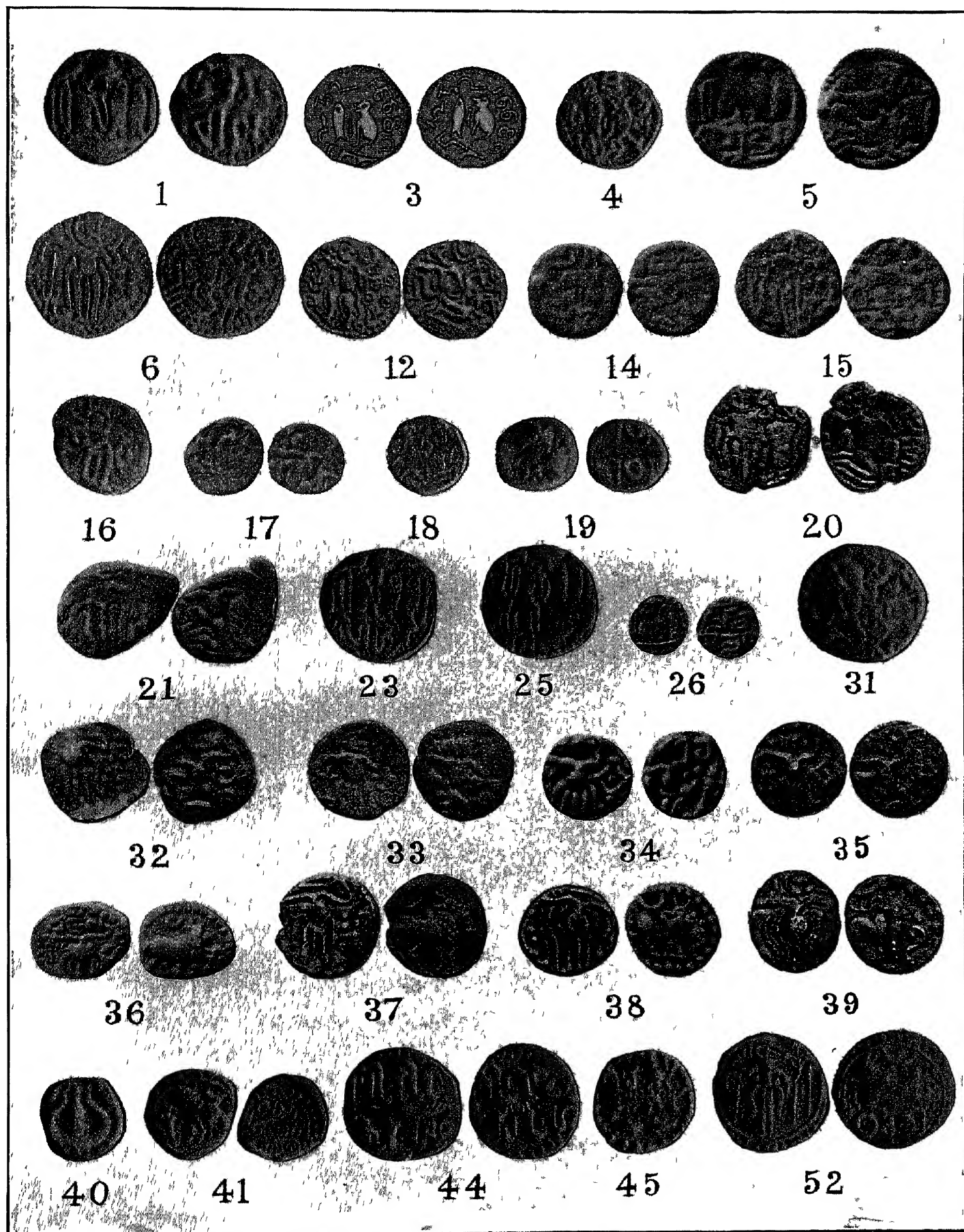
2. Ar 75 Wt 62 6

Similar to No 1, but from a different set of dies, the characters assume slightly different shapes.

The make and type of Uttama Chōla's coins indicate earlier issues, perhaps Chōla, which have not yet been known. No corresponding gold coins of Uttama have been found, but Elliot² mentions a copper coin of similar type. The shape of the characters, especially 'tta' and 'cha' are noteworthy as they lead on to the later forms of Nandināgarī. The use of silver is interesting as that metal fell out of general use after the 11th century. The presence of die-striking contrasts favourably with the punch marking method prevalent in upper Dakhan. It is probable that the traditions of the Pallavas passed on to the Pāndyas in the 9th century and from them to the Chōlas in the 10th century. How far the Rāshṭra-kūta coinage influenced the Chōlas is unknown as no coins have till now been definitely assigned to the former.

1. E C S. I p. 132

2. Ibid



Of the emblems, the umbrella flanked by 'Chāmaras' or flywhisks stands for sovereignty or overlordship and the lampstands show the sanctity of the Empire. The bow indicates Chera, the Tiger, Chōla and the Fish, Pāndya and the group shows that Uttama Chōla claimed sovereignty over the whole Tamil country and Kērala and that Rāja-rāja succeeded (in 985 A. D.) to a well-established empire. The use of the Nāgarī alphabet and of Sanskrit is interesting showing perhaps that the Chōlas who represented the north Tamil country stood more for Sanskrit than for Tamil.

(Most of these Chōla coins are figured in E. C. S. I.)

TYPE B —Tiger, Fish and Grantha legend.

3. Gold—wt. 50—60 grains. Facsimile in wood cut.¹

Obverse —In circle of dots, fish on left and seated tiger on right facing left with Grantha legend around

U tta mā sō la n

Reverse —Similar to obverse

Elliot reads the legend as 'Rāchō Konu Chōla,' which cannot be accepted

4 A1. 6

Similar to No 3—but the legend reads Chan(m)tra chā nta' i.e., 'Chandra-śānta' which is either a new name or a title. The '8'-like figure which has been read as 'm' is Grantha. With some doubt the legend may also be read as Cha n (8) ta Cho la n. Rāja rāja I had the title 'Chanda Parākrama' the first word of which may possibly be the same as the first word of the legend. But the device of Tiger and one fish only and the Tamil legend may indicate a different person as also the '8'-like figure. The meaning of the latter is in this case doubtful. It may be a modification of the Telugu figure 4

RĀJA RĀJA I

TYPE A —Tiger and Fish and King Seated

5. Ar. Wt 51½ grs

Obverse —Similar to No 1, but Nāgarī legend below the row of figures —

Srī Rā ja Rā

ja

Reverse.—The King, wearing 'dhōti' (loin cloth) and a large knot of hair (or crown?) behind his head, is seated at ease with one knee folded and

¹. E. C. S. I. P 152 G. No 151

resting on his seat and the other folded and raised with foot on seat.¹ The right arm rests freely on the right knee, while the left hand holds a conch near his face which is turned to right, the wrong end of the conch being nearer his mouth. In right field, between two lamp stands and under an umbrella is a tiger seated on its haunches and facing the king

This type is important as it links up the coins of Rājēndra with those of Uttama Chōla. The numerous other types of Rāja Rāja were perhaps his innovations, while this type is the imperial type inherited by him. The poor quality of the metal in the Chōla silver and gold issues is perhaps due to the constant wars waged by the imperial Chōlas.

TYPE B -- King standing and also seated.

6 A₁ 75 Poor gold with much silver.²

Obverse —In circle of dots, king standing wearing an upper and a lower 'dhōti' shown by two lines near the trunk and three lines parallel to the legs, a large knot of hair (or crown) behind his head. His left hand holds a lotus near his face, and the right hand is stretched out and appears to hold in its crudely represented fingers a sceptre set with three hooks. Nearby is what looks like a small lamp stand. Under the king's feet is a lotus creeper with a conch on the left end (and sometimes on the right end) with a flower opening in front of the king's feet. Above the lotus and in right field are four dots each set in a small circle, the whole forming a square. Above these is a large pellet perhaps standing for the sun. On most silver and copper specimens a crescent moon takes the sun's place.

Reverse —In ring of dots king seated similar to No. 5, seat indicated by a mat. In right field three line Nāgarī legend --

Śrī
Rā ja
Rā ja

7 Ag Silver.

Similar to No. 6, but crescent in place of sun on obverse

8. 75 Copper large.

Similar to 7, very common

9. Ae. Copper, half size.

Similar to No 6

1 Hultzsch —Ind Ant. 1896 p 317

2 E C S I. 133

10. Copper Quarter size.

Similar to No. 6

11. Copper 1/8th size

Similar to No. 6, Figures 1ude

This type, found in gold, silver and copper is clearly that of Rāja Rāja I who became king in 985 A. D. The figures have sometimes been described as those of Hanumān or some monkey and all coins bearing this kind of figure were once termed Ceylon type coins. It is possible that Ceylon had this type before the day of Rāja Rāja. The crude and conventionalised form in which it appears on Rāja Rāja's coins indicates that similar types preceded it. There cannot be much doubt that the ultimate originals of the figures are the coins of Chandragupta II, Vikramāditya. The obverse is a modification of the standing king on the obverse of the archer type, and the reverse of the obverse of the conch type¹. Codrington argues that the wedge shape of the top line on the heads of the letters of the Lankēśvara coins makes them about half a century earlier than Rāja Rāja². However it is interesting to note that the Gupta types lurked somewhere for nearly five centuries and reappeared in a modified form on the coins of Rāja Rāja. Gupta coins are very rarely found in the Dakhan and the places where their finds are known are in Upper Dakhan³. It is likely that either in Ceylon or in the Chōla or Pāndya country the Gupta type continued to appear at intervals.

The reappearance of gold in the currency and the varied denominations of the copper coins are also noteworthy.

TYPE C — 'Lankavira'

12 A₁ Wt 68.5

The proportion of silver and gold varies in different specimens. In some it is merely a rush of gold⁴.

Obverse — Similar to No. 6

Reverse — Similar to No. 6, but legend reads —

Śrī

Lam kā

vī ra

HALF SIZE

13 A₁

Metal inferior.

1 Allan Gupta Coins pl VI, Nos 11 and 9, also *ibid* last Plate Nos. 18 and 19.

2 *ibid* P. C.XXX

3 Codrington Ceylon Coins and Currency P. 72 and note.

4. For specific gravity see Codrington Ceylon coins, p. 73

Obverse — Similar to No. 6, but with no sun, and a full bloom lotus on hand showing to front. The figures are more ornamental

Reverse — Similar to No. 6, but legend —

Srī
Lam kâ (kī)
vī ra

As Rāja Rāja assumed the title 'Lankēśvara,' it is generally thought that he issued some of the above coins in imitation of the Ceylon kings. That the characters on these coins are slightly different from those appearing on the coins with the legend 'Rāja Rāja' is clearly seen. It is very likely that the Lankēśvara type was originally Ceylonese and that Rāja Rāja adopted it after conquering that country, and for his Indian coins changed only the legend. Prinsep reads the legend as 'Śrī Lankēśva-ra', Krishna Sastri as 'Śrī Lanka-simha', Codrington as 'Śrī Lanka Vishnu' and Thomas 'Śrī Lanka Vēha'. The Gupta characters of the 5th century would help us to read the legend on No. 11 which appears to be more ancient than No. 10 as 'Śrī Lankā vī ra'. Codrington makes a detailed comparison of the figures on the three varieties of the Lankāvīra type and concludes that the earliest of them dates from C. 900 A.D. while Rāja Rāja's issues are copied from Type III C which dates from C. 1000 A.D. Thus it would be possible to suggest that Rāja Rāja's Tiger and Fish type was the earlier one issued perhaps before the conquest of Ceylon, while after that event he adopted the Ceylon type for his coins.

TYPE D — Boar and Tamil legend.

14 Ae 65

Obverse — In circle of dots, boar to left with Tamil legend, one line above and one line below —

Vī ra pa(?)
Pān dya (?)

Reverse — Similar to No. 6, seated king and Nāgarī legend 'Śrī Rāja Rāja.'

This coin appears to have been issued by the Pāndya prince Vīra Pāndya who acknowledged the suzerainty of Rāja Rāja Chōla. The place of the Pāndya fish is taken by the Chālukyan boar. How the latter came to the Pāndya country has not been explained. It is probable that the Eastern Chālukyas under Chālukya Bhīma conquered the extreme south so that the Boar crest remained there after their withdrawal, or Rāja Rāja might have introduced the boar after his conquest

of the East Chālukyas. It is interesting to note that the name of the northern king is in Nāgarī while that of his southern subordinate is in Tamil, showing the Sanskrit and Tamil inclinations of the two localities

TYPE E —Boar with Umbrella.

15. Ae 7.

Obverse —Standing king with moon similar to No. 7.

Reverse —In circle of dots under one umbrella flanked by chāmaras of fly-whisks and under small sun and moon, Boar moving to right with a high lamp-post in front Floral design in exergue.

It is difficult to decide whether this coin shows Chōla supremacy over the East Chālukyas or East Chālukya supremacy over the Chōlas The imperial boar is identical with the device on the East Chālukya punch-marked gold pieces. It may be an East Chālukya coin of Śaktivarman who was a feudatory under Rāja Rāja and whose son Vimalāditya married Rāja Rāja's only daughter

TYPE F —Muralīdhara Krishna.

16. Ae 65 Thin.

Obverse —Young cowherd Krishna standing cross-legged¹ in Muralīdhara or Vēnugōpāla posture playing on a flute and wearing a crown perhaps ornamented with peacock feathers His waist cloth is flying about and he leans against a large cow whose profile head, drooping ears and curved horn are clear in the background. To right under moon, Tamil letter 'V₁' or 'Va' perhaps standing for Vīrapāndya.

Reverse —Similar to No. 6, but rude.

The coin among others shows that Rāja Rāja's subordinate kings issued their own coins acknowledging his suzerainty No 16 appears to be connected with No. 12 in Elliot's coins of Southern India, which is perhaps a Chālukya coin of c. 1100 A. D.

TYPE G(a) Horsemen.

17 Ae 5 1/8th size

Obverse —In circle of dots two horsemen moving to right² sword in hand on charging horses³.

Reverse —As on No 6, rude

This can well compare with the Dioscuri type of Eukratides.

1 E C S I No. 164, is a very clear specimen

2 *ibid* No. 163.

3 Gardner Indo-Greek coins Pl. V. Nos 6 to 8

Rāja Rāja perhaps organised a good cavalry which may have figured prominently in some important campaign. An umbrella appears over the head of the horse indicating a royal horseman, perhaps Rāja Rāja. The 1/8th size indicates the existence of varied denominations.

18 Similar to 17, but with one horseman only on the obverse.

TYPE (b) — Prancing Horse and Nagari legend

19 Ae. Thick.

Obverse — In plain field, caparisoned horse prancing to right

Reverse — Two line Nāgari legend clear on one specimen —

Rā ja

Rā ja

The figure of the horse and the legend are both degenerate.

This Rāja Rāja is probably Rāja Rāja III (1146-1178) in whose reign the Chōla country became the scene of conflict between the Hoysalas and the Pāndyas

TYPE H — King and God's foot

(From the Mysore collection)

20 Ae

Obverse. — Standing king as on No. 6, with large single foot to right in place of legend

Reverse — Seated king

A pair of feet appear on one variety of the Pāndya Kōlāhala type, and they perhaps stand for some important deity near the port Kāyal (possibly Śiva or Rāma of Rāmēśvaram) worshipped at first by the Pāndyas in the ninth century and then by Rāja Rāja in the 10th century after he conquered the Pāndyas. The absence of the legend makes the attribution to Rāja Rāja doubtful. It is quite possible that some Pāndya prince previous to the day of Rāja Rāja might have copied the Ceylon figure which was adopted by Rāja Rāja later. Rāja Rāja had also the title 'Śiva-pāda Śēkhara' and the coin may show Śiva's foot.

21 Copper¹

Obverse — Standing figure

Reverse — Seated figure and sceptre between two fish.

TYPE I — Seated King on both sides.

22. Ae. 5

Seated king with legend 'Rāja Rāja' both on obverse and on reverse.

RĀJENDRA I

TYPE A—Tiger, Fish and 'Rajendra.'

23 Ar. .8 Wt 66

Obverse —In circle of dots, on top, umbrella with a chāmara on each side, in the middle a row of figures lampstand, strung bow, seated tiger to right, division line, two upright fish, lampstand Below Nāgarī legend

Śī Rā Jē ndrah

Reverse.—Similar to obverse

Most of Rājēndra's coins have the same design for both the obverse and reverse.

24 Ar. .75 Wt 52 2

Similar to No 23, except in weight.

TYPE B.—Tiger, Fish and 'Gangai-Konda.'

25. Ar 75 Wt. 62 2 Another specimen Wt 62.

Similar to No 23, with two line Nāgarī legend.

Gan gai ko (n) da

Chō la h

Gangaikonda was a special title of Rājēndra I.

TYPE C.—Tiger, Fish, and 'Yuddhamalla.'

26. A1 .4 Wt. 9 grs. Poor gold.

Obverse.—Row of figures as on No. 23, without legend

Reverse.—In circle of dots fine two line Nāgarī legend.

Yu ddha

ma lla

Yuddhamalla was a title of Vinayāditya² Chālukya (C 680). The date is too early. But it is doubtful whether Rājēndra I or any other Chōla prince had the title. The word 'Malla' suggests Chālukya connections. The fact that the reverse is different from the obverse would indicate the time of Uttama Chōla.

TYPE D.—Tiger and Fish.

27 A1. .3 Wt 68

Obverse —Fish and tiger as on No 23, with crescent above

Reverse.—An unexplained figure with another below. The latter may be Telugu figure 34, the year of the king's reign or more probably Telugu 'Vī ra'

The design on the reverse may be a balance commemorative of some Tulābhāra ceremony. But the legend is doubtful. If it be taken as 34, it would perhaps

1. E C S I, p 134, n. 1.

2 Fleet, p 368.

mean the 34th year of Rājādhirāja's reign as he reigned for 48 years, but his coins have the Ceylon type figures. The legend may be 'Vīra' which may indicate 'Vīra Chōla' the king or more probably Vīra Chōla, the prince, who was Viceroy of Vengi and thus used Telugu characters. The uncertain design on the reverse is found in a conventionalised form on the coins of the Telugu Chōlas of Nellore. It is possible that this uncertain mark may have for its original the Chēra 'drum' design.

28 A₁ '3 Wt 6 7

Similar to No 27, but legend below mark may be 35 (or 135 ?).

29. A₁. 15 Wt 6 9

Similar to 27, with Ja ya (Jayangonda ?).

30 A₁. 25 Wt. 1 4 Smallest Chōla coin 1/20 value.

Obverse —Tiger only to left

Reverse —Uncertain symbol above with a figure (31 ?) below

The disappearance of silver and the adoption of a gold standard with varahas and fanams may indicate the date C 1100 A. D.

KULOTTUNGA I.

TYPE—**Standing and seated king with Tamil legend**

31 Ae '85

Obverse —Similar to No 6 with moon, but the dots on the ring form part of a bordering circle in some places

Reverse —Similar to No. 6 but with legend in mixed Tamil and Nāgari

Sri
Ku l t
g
(Śrī Kulōttunga)

Kulōttunga issued punch-marked gold coins also for his Vengi province.

32. Ae. 38 5 grns.

Obverse —Standing figure with dots in front.

Reverse —Seated figure with legend, to right, reading perhaps 'Vīra'.

33. Ae. 30 4 grns

Obverse —Similar to 32.

Reverse —Similar to 32, but with the legend reading 'Cha'

34. Ae. '7 Rude.

Obverse —Rude standing king In front of him to right a large lozenge with central pellet
 Reverse —Seated king with, to right, Tamil letter 'Cha' above, and fine battle axe below.

A common type usually attributed to Rājendra Chōla. It appears to be considerably later, *i e.*, of C 1120 and may be connected with the Tiavancoie area. The battle axe may be the axe of Paraśurāma who is said to have recovered Tiavancoie and the Konkans from the ocean. The moon of some Chōla types gradually assumes the form of Tamil 'Cha' which may stand for 'Cherala' the old Tamil spelling of Kerala.

35 Rude

Obverse —Similar to 31.

Reverse —Seated king with what looks like a standard

In the twelfth century there appears a change in the types and make of the Chōla coins possibly due to the influence of the Hoysalas. From the familiar Chōla types arise the Vijayanagai types with the standing figure and bull as the connecting links. The coins are here arranged in what looks like their order of development, and where possible the names of the kings are suggested.

VIKRAMA CHOLA

TYPE A —Standing Bull and 'V₁.'

36. Ae 7 (another specimen 6)

Obverse —In circle of dots, standing bull to right with crescent above and Nāgarī (V₁) in front. (Vīra or Vikrama?) or it may stand for Vīra Chōla

Reverse —In circle of dots, standing king as on coins of Rāja Rāja with a hooked rod or lamp near right hand

On one specimen the king's figure is similar to the one on the coins of Rāja Rāja, though ruder. Gradually the figure degenerates and becomes so meaningless that a trident takes its place. The obverse bull and dagger are revived and the reverse entirely changed by Kulōttunga III (Koneri Rāja). So the bull and standing figure types may be placed between about 1118 and 1178. Thus the 'V₁' type may be attributed to Vikrama Chōla the dagger type to Kulōttunga II, the rude conch type to the worst days of the Chōlas under Rāja Rāja II and Rājādhirāja II. The letter 'V₁' is long and suggests 'Vīra' Chōla more than 'Vikrama' Chōla. It is uncertain if Vikrama or Kulōttunga II had the title 'Vīra.'

*KULOTTUNGA II (?)*TYPE—**Bull and Dagger.**

37. Ae. '6.

Similar to No. 36 with dagger in place of 'V₁.' This bull and dagger type is revived by Koneri Rāya and the Vijayanagar kings.

RĀJA RĀJA II.
and
RĀJADHIRĀJA II.

TYPE—**Bull and Conch.**

38. Similar to No. 36 but ruder, a conch in place of letter 'V₁' and the king's figure very rude and looking like a five pronged weapon. The bull may be to right or left

39. Similar to 35 but with Kannada 'ha' in place of the crescent on the reverse.

*CHOLA ARAKAN PROVINCE.*TYPE—**Bull and Trident.**

40.

Obverse :—Similar standing bull to right with sun and moon above. No symbol in front.

Reverse.—In ring of dots, trident, rude on some coins, fine on others.

This type is said to come from Arakan¹, where the Chōlas had an overseas province. The form of the bull would relate it to the 'V₁' type of C 1120. On some specimens the trident on the reverse assumes the form of two brackets with a lamp in the middle. The provenance of this later type is uncertain.

*KULOTTUNGA III.*TYPE—**Standing Bull and Dagger.**

41. Ae. '65.

Obverse.—In linear circle with ring of dots outside, fine bull with exaggerated hump (as on late Āndhra coins) standing to left with dagger (or sword) in front and crescent above on some specimens

Reverse.—In linear circle with dots around, three line Tamil legend :

Ko
ne ri
Rā ya n

1. E. C. S. I., p. 135.

42.

Obverse —Similar to No. 41, but bull caparisoned bearing on its back an umbrella, in front something indistinct.

Reverse.—Similar to 36, but with a dagger running through the middle of the lines.

Kulōttunga III revived the Chōḷa power for the last time and assumed the title 'Koneri Maikondān' which has been translated by Dr S. K. Aiyangar as 'The king without any equal.'

*RAJENDRA III.***43. Ae. Thick.**

Similar to No. 19 but the legend on the reverse is uncertain.

On many coins of the prancing horse type the legend is reversed, barbarous, uncertain or reduced to a chequered pattern as on late Vijayanagar coins. Rangachari and Desikachari¹ read the legend 'Uttama Rāya' on some of them and attribute the type to Achyuta Rāya of Vijayanagar. But on No. 18, which is in the British Museum the legend clearly reads Rāja Rāja so that the prancing horse type is shown to be a late Chōḷa one. Some of the chequered reverse coins of the horse type are closely like the provincial coins of Vijayanagar. It is difficult to say which of the Vijayanagar emperors revived this type as the legends are uncertain except on one coin where it reads Rāja Rāja.

FEUDATORIES OF THE CHOLAS.*KERALA.²**VĪRA KĒRALA VARMAN.*

TYPE —Crocodile and Nagari legend—Double die.

44. Ar. .75. Wt. 36 2 Thin

Obverse: In circle of dots, two line Nāgari legend.

Śrī Vī ra

Kē ra la sya

Between the lines a crocodile to left with open mouth

Reverse.

Śrī Ga jā

ku śa sya

Beetle instead of crocodile.

1. Ind. Ant.

2. See Rapson Ind Coins, P. 36

P. Sundaram Pillay in his 'Some Early Sovereigns of Travancore'¹ mentions two kings of the name of Vīrakēraḷa-varman. The first of them ruled in C 1125, and the second probably in C 1193. Later epigraphs of the famous Ravivarman Kulaśekhara² have the Kēraḷa elephant goad, which perhaps relates to the old Kēraḷa title 'Gajānkuṣa,' 'a goad to the elephants,' the latter being perhaps the Gangas. On a card with the coin in the British Museum, Fleet appears to have read the reverse legend as Śrī Gandankuśasya. The last letter of the first line appears to be 'ja' approaching the Tamil form of the letter and the legend reads 'Gajā (n) kuśasya,' which is more appropriate than 'Gandankuśasya.'

The words Kēraḷa and Chēra are different forms of the same word and refer to the Malayālam speaking country.

45 Ae. .7

Obverse —In circle of dots rude standing figure with elephant goad to left and lamp to right

Reverse —In ring of dots three lines

- (1) (Tam) Che and a (six-footed) beetle
- (2) A crocodile to left with two pellets below
- (3) Two fish facing each other.

The crocodile connects this coin with the silver coin of Vīra Kēralavarman while the fish show the Pāndya country. The letter 'Che' stands for 'Cherala,' but the significance of the beetle is not clear. This insect does not appear to have been an object of worship in India as it was in ancient Egypt. The goad on the obverse may be symbolical of the 'Ankuṣa' in 'Gajānkuśasya.' The coin would thus appear to belong to the first half of the twelfth century.

46 Ae 65.

Obverse —In ring of dots, rude standing figure. In right field, crescent above and a crozier with a fish on each side below.

Reverse —In ring of dots, rude seated king with Tamil legend.

Pa ra su ra ma (n)

This is a Kēraḷa coin connected with the Pāndyas. It may belong to the earlier half of the thirteenth century when the Pāndyas revived their empire. It is earlier than the able Māravarman Kulaśekhara who played an important part in the history of the revived Pāndyas.

47 Ae 65

Obverse —In ring of dots rude seated king with battle axe floral figure of five pellets and Tamil 'Cha' (rudimentary)

1. Ep Ind VIII, No 8

2. Ind Ant 1895, P 254 and 283

Reverse.—In ring of dots under moon, strung bow with arrow to right, and an uncertain article perhaps a dagger to left

Probably this coin indicates the conquest by Kērala of North Chēra or North Malabar

RAVIVARMAN KULASEKHARA

TYPE —Seated king and Garuda.

48. Ae Irregular

Obverse —In rude circle of dots, rude seated king of the Chōla type with conch (?) to left, and five dots (discus ?) to right and a battle axe (?) in right field.

Reverse —In circle of dots, rude anthropoid Garuda flying to right with hands joined in front, wings open, and conch and discus near head

The rude seated king and axe may connect this coin with Kērala, and the Garuda with the Pāndya country The coin may belong to Ravivarman Kulasēkhara who in 1313 A.D. conquered the Pāndya and Chōla countries as far as Nellore.

TYPE —Deity seated on fish.

49. Ae 5.

Obverse.—Deity wearing crown, anklets and bracelets seated at ease on a fish moving to left

Reverse —A four-petalled flower with perhaps a letter in each petal, one letter appears to be Kannada

(1) Ra (2) (3) va (4)

Perhaps Ravivarman, very doubtful

SETUPATI.

(Śivaganga and Rāmnād)

TYPE.—Couchant Bull and Chola type king

50. Ae. .75

Obverse —Standing king as on Chōla No. 6

Reverse —Seated king as on Chōla No. 6, with Tamil legend

Se t . (Sē tu pa ti)

51 Ae .5

Obverse.—In linear circle, rude deity (Śiva ?) with uplifted hands, seated on couchant bull

Reverse —In rude circle of dots Tamil legend

Sē tu pa .

52. Ae 85

Obverse — Standing king of the Chōla type with trident and spear or arrow to right and sceptre to left shaped like border of two linear circles with dotted line between them.

Reverse — In linear circle between two lines of dots Couchant bull about to get up, with sun and moon above, and Tamil ' Sētu ' below

No 50 resembles the types of Rāja Rāja I (1000), No. 51 of Kulōttunga (1100) and No 52 has, as its nearest, the bull types of about 1200 This shows that the Sētupatis had considerable local independence during the eleventh and twelfth centuries, though they were subordinate to the Chōlas

TYPE :—Couchant Bull and Fish.

53 Ae In three sizes.

Obverse — Between two lampstands, couchant bull to right, with crescent above

Reverse — In ring of dots, between two lampstands and under crescent, two horizontal fish moving in opposite directions.

These coins are in varying sizes and the linear and dotted circles indicate different dates. They appear to be a continuation under the Pāndyas of the couchant bull types issued under the Chōlas. They probably belong to the little principality of Śivaganga which owed allegiance at first to the Chōlas and then to the Pāndyas

PART IV—MANUSCRIPTS.

THE STORY OF THE GURUS OF THE BHANDIGADE MATT, KOPPA TALUK, KADUR DISTRICT

Bhandigade is a small village situated at a distance of about 6 miles from Hariharpur or about 15 miles from Koppa. In this village is a small matt, now almost completely in ruins, in which dwells an old *svāmi* of the Smārta sect. He has several disciples in the neighbourhood. When asked for a history of his matt he gave a proof copy taken from some press of the history of his matt in the Sanskrit language and Dêvanāgarī characters and said that it embodied the genuine tradition of the matt and that it could not be printed and published for want of funds.

A summary of this narrative called therein as Satyānanda-tīrtha-āmnāya is given below —

Śankarāchārya established four matts in the four corners of India at Dvārakā, at Pûrī, at Badarī and Śringêrī (The details given for them here tally with those given in the Mathāmnāyastôtra. See M. A. R. 1916, pp. 11 and 61). Of these the matt at Dvārakā was the earliest to be established and was presided over by Viśvarûpa, disciple of Śankarāchārya. In the succession of the gurus to that matt arose an ascetic named Satyatīrtha. He went on pilgrimage to Badarī, Siddhâśrama, and Naimishāranya and at Siddhâśrama he got a linga which he worshipped. At Naimishāranya he was directed in a dream to go to the river Tungâ where he would come across an image of Vishnu which he was asked to set up and worship. He accordingly turned south and went to Kalasa (a village in the present Mûdagere Taluk, Kadur District) where he lived in a matt as Rudrapâda-tīrtha. He next performed *tapas* near the Vasishtha-tīrtha where a sage named Śakata had attained *mukti*. One day while bathing in the river he saw an image of Lakshmīpatī which he set up in a temple at the spot and worshipped.

Once the king Bukka of Vijayanagar was suffering from the visitations of an evil spirit and after trying various remedies without avail was directed in a dream to go to the ascetic Satyatīrtha. The king did so and the ascetic took him to Kâśī and freed him from the evil spirit. Pleased with this the king presented him with various *regalia viz* fly-whisks (*châmaras*) with golden handle, white umbrella, *makara-tôrana*, jewelled crown, etc. and also bestowed several villages for the service of the god Vishnu and sent him back in a gold palanquin to his hermitage. In due course Satyatīrtha died installing as his successor Vaikunthatīrtha. Vaikunthatīrtha had two disciples, Gôpâlatīrtha whom he installed as his successor and Visvêsvara-tīrtha who was merely his disciple without power (*virakta-sanyâsi*). Gôpâlatīrtha

went to Kâśi leaving Bhâskaratîrtha to look after the matt and taking Narêndra-tîrtha as his disciple. In the meanwhile, Viśvēśvaratîrtha had come to the matt and was given some money by Gôpalatîrtha on his return but Gôpalatîrtha named Amarêndra-tîrtha as his successor. Some quarrel arose between Amarêndra and Viśvēśvara and the king decided in favour of the former and the two lived in peace thereafter. Viśvēśvara was given some villages for his maintenance. Amarêndra took as his disciple Râmachandratîrtha. The latter was good at accounts and the administration of the matt property. But he was accused unjustly of some scandal and there was considerable dissension between him and his guru. He was therefore given a village and asked to live in a separate matt. Meanwhile, Viśvēśvaratîrtha took Purushôttamatîrtha as his disciple out of spite against Amarêndra and went to Benares. Amarêndra placed Bhâskaratîrtha in charge of the matt and died. In the meanwhile, Viśvēśvara-tîrtha returned from Benares with his disciples and was given some villages for his maintenance. Bhâskara repaired to the king Dêvarâya at Vijayanagar and representing to him that there were now four *yatis* as the successors of Satyatîrtha patronised formerly by Bukka, obtained some villages from the king. Viśvēśvaratîrtha lived for some time in the court of the king and died leaving his disciples Raghunandana and Yâdavêndra. Bhâskara left two disciples Dêvêndratîrtha and Purushôttama *alias* Amarêndra. Of these Amarêndra was respected by all the other three ascetics. Once Raghunandana fell ill and while ill gave sanyâsa to one Râmêndra of unknown parentage. On his recovery he interrogated the new ascetic about his caste and the latter said that his native place was Nâgûr near the Sahya mountain and that his community was called Nâgûrabhâshâ and owed its origin to Paraśurâma having recovered land from sea and converting the fishermen (dâsa) there into Brahmans by giving them sacred threads of *śanasûtra* (hempen cord). Hearing this the guru cursed his community to become *vrâtyas* of uncouth form and outcasted by all varnas and asked his disciple to go to Kâśi and expiate for his sins and sent him away. The disciple went to the king in appeal but could get no redress and therefore repaired to Kâśi.

Raghunandana died soon and all his property was seized by Amarêndra by the permission of the king and the people. In time Râmêndra returned from Kâśi full of wealth and became a friend of Amarêndra and Yâdavêndra. Once the last two *yatis* went to Benares leaving Râmêndra in charge of the matt. In due course Amarêndra (or Dêvêndra) died and Râmêndra seized the whole property and took as his disciple a person of his own community.

Here the proof ends. The narrative is incomplete. The name of the village Bhandigade where the matt is situated is shown to be derived from the sage Śakata who is said to have performed *tapas* there and here the image of Nârâyana (Gôpâla-kṛishna) was obtained by Satyatîrtha and set up in a temple that is still found close to the matt. The allegations against the community of Nâgûr Brahmans

found herein are believed to be true by the Smârta Brahmans of the neighbourhood who do not interdine or intermarry with them.

Regarding these gurus of the Bhandigade Matt, we have the following inscriptions at Bhandigade E C VI, Koppa 31, of 1381 recording a grant of Prince Chikkarâya to Satyatîrtha, Koppa 28 of 1388 recording a gift by the heggades of Nânangi-nâd to Satyatîrtha-śrîpâda of the Munivûr-matha and his disciple Vaikuntha-tîrtha, Koppa 29 of 1393 recording a gift for the food offerings to the god Lakshminârâyana of Munivûr-matha to Vaikunthatîrtha, Koppa 27 of 1427 recording a gift of land to Amarêśvara-tîrtha-śrîpâda by Hariyaka-nâyakiti and both Purushôttamatîrtha of Munivûr-matha and Dêvêndra-tîrtha are named as witnesses to the gift, Koppa 32 of 1448 recording a gift of land by Kôtyappa-heggade to Raghunandanatîrtha of Munivûra-mêlumatha

PART V.
INSCRIPTIONS.
HASSAN DISTRICT
BÊLÛR TALUK.

I.

At Bêlûr, on a stone imbedded in the western wall of the Âlvâr shrine in the
Kêśava temple.

Size 4' × 2'—6"

Kannada language and characters.

ಬೇಲೂರು ಶ್ರೀ ಚನ್ನಕೇಶವ ದೇವಾಲಯದ ಆಳವಾರು ಗುಡಿಯ
ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2½'

1. ತತೋ ದ್ವಾರಾವತೀನಾಥಾಃ ಪೋಯ್ವಾ ದ್ವೀಪಿ ರಾಂಥಿನಾ ಜಾತಾಃ ಶಶಪುರೇ ತೇಷು ವಿನಯಾಧಿತ್ಯ ಭೂಪತಿಃ || ಆ
2. ವಿನಯಾದಿತ್ಯಂಗಂ ಪಾಪನಚರಿತ್ರೆ ಕೇಳಿಯಬರಸಿಗವಖೋವ್ವೀವರನುದಯಂಗೈಯ್ದಂ ಶ್ರೀವಿಷ್ಣುಪದ ಭೃಂ
3. ಗನೇಷಯಂಗನೃಪಂ || ಆ ನರಪತಿಗಂಭೋಧಿಗನೂನಗಭೀರತೆಯೆ ಸಮನಿಸಿಪ್ಪಂತಿರೆ ಸನ್ಮಾನಿಸಿಯೇಚಲದೇವಿಮ
4. ನೋನಯನಪ್ಪೀತಿಸಮನಿಸಿರೆ ಸಮನಿಸಿದಳ್ || ಆನೆಗಳ್ಳಾಯಿವ್ವರ್ಗ್ಗಂ ಜನಿಯಿಸಿದಸ್ವರ್ಗತರು ನೆಗಳ್ಳಬಲ್ಲಾ
5. ಳವಿಷ್ಣು ನೃಪಾಳಕನುದಯಾದಿತ್ಯನೆಂಬ ಮೂವರು ಮುದಾರರಾಹವಧೀರರ್ || ವೃತ್ತ || ಅವರೊಳುಮಧ್ಯಮ
6. ನಾಗಿಯುಂ ಧರಣಿಯಂ ಪೂರ್ವಾಪರಾಂಭೋಧಿಯೆ [ಯ್ದು ವಿನಂ] ಕೂಡೆನಿಮಿಚುಪೊಂದುನಿಜನಿಪ್ರತ್ಯಾಹವಿಕ್ರಾಂ
7. ತದುದ್ಧವದಿಂದುತ್ತಮನಾದನುತ್ತಮಗುಣಭಾಜಿಪ್ಪುಲಕ್ಷ್ಮೀವಧೂಧವನುದ್ವೈತ್ತ ವಿರೋಧಿದೈತ್ಯಮಧನಂ ಶ್ರೀ ವಿ
8. ಪ್ಪುಭೂಪಾಳಕ|ಜಯತಿ ಧರಣೀಲೋಕೋತ್ತಂಸಿತಾತ್ಮೀಯಪಾದಃ ಚತುರವಿಬುಧಗೋಪ್ತೀಪ್ರಾಧವಾ
9. ಣೀವಿನೋದಃ|ಸಕಳಭರತವಿದ್ಯಾಹೃದ್ಯ ಗಂಭೀರಭಾವವಿಪುಳ ವಿಜಯಲಕ್ಷ್ಮೀವಲ್ಲಭೋ ಒಪ್ಪುದೇವಃ|ಧನದಂ
10. ದಕ್ಷಿಣವಾಯುವೇಕತಡೆದತ್ತೋ ತೀಡಿತಿಲ್ಲೆನುವೆಂಬಿನೆಗಂ ಪೈರಿಕರೋಟಿಕೋಟಿ ಮುಖನಾಸಾರಂಧ್ರದೊಳು
ಮಂದ್ರನಿ
11. ಸ್ವನಮಣ್ಣಲ್ ಮಳೆಯಾನಿಳಂ ಸುಳಿದು ಕಾಲಕ್ಷೇಪಮಂ ವಿಷ್ಣುಭೂಪನ ಜೈತ್ರೋವ್ವರ್ಗಯಲ್ಲಿ ಮಾಡುವದು ಕಾ
12. ವೇರಿನದೀ ತೀರದೊಳ್ || ಕಂದ || ಆ ವಿಷ್ಣು ವರ್ಧನಂಗಂ ಭಾವೋದ್ಧವೆಯೆನಿಸಿ ನೆಗಳ್ಳ ಪೆಂಪಿನ ಲಕ್ಷ್ಮಾದೇವಿಗೆ
ಸುತನುದಯ
13. ಸಿದಂ ಭೂವಿದಿತ ಯಶೋವಿರಾಸಿ ನರಸಿಂಹನೃಪಂ || ವೃತ್ತ || ಪಡೆಮಾತೇಂ ಬಂದುಕಂಡಂಗಮೃತಜಳಧಿ ತಾಂ
ಗರ್ವದಿಂ
14. ಗಂಡವಾತಂ ನುಡಿವೆನಂಗೇನ ನೆಂಬೈ ಪ್ರಳಯ ಸಮಯದೊಳ್ ಮೇರೆಯಂ ಮಿಾಟುಬಪ್ಪಾರ್ಕಡಲಂನಂ
ಕಾಳನಂನಂ ಮು
15. ಳದಕುಳಕನಂನಂ ಯುಗಾನ್ತಾಗ್ನಿಯಂನಂ ಸಿಡಿಲಂನಂ ಸಿಂಗದಂನಂ ಪುರಹರನುರಿಗಣ್ಣಂನ ನೀನಾರಸಿಂಹ ||
ಅರಿದೈತ್ಯಾಧಿ
16. ಪಪಕ್ಷಮಂ ಖರನಖಾನೀಕಂಗಳೊಳು ಬಲುಗರುಳಂತೋಡಿದ ನಾರಸಿಂಹನೆನಲಕ್ಕುಂ ವೈರಿವೀರಾವನೀಶ್ವರ
ವಕ್ಷಸ್ಥಳ

17. ಮಂ ಸ್ವಖಳ್ಗನಖರ ವ್ಯಾಘಾತದಿಂಪೋಳ್ಳು ಬಲ್ಲರುಳಂತೋಡುವ ನಾರಸಿಂಹ ನೃಪನಂ ಸಂಗ್ರಾಮ
ರಂಗಾಗ್ರದೊಳ್|
18. ತರಳವಿಳೋಚನಾಂಚಳಕೆ ಕೆಂಪಿನಿತುಂಬರೆ ಬಕ್ಕುವಾಗಳಂತರಿನರಪಾಳ ಸಂಕುಳದ ಪಂದರೆ ಕೈಗೆ ತುರಂಗರಾಜಿ
ಮುಂದುರ
19. ಕೈ ಗಜಾಳಿ ಸಾಲೆಗೆ ಧನಂ ನಿಜಕೋಶ ಗೃಹಾಂತರಕ್ಕೆ ತದ್ಧರೆ ಕಡಿತಕ್ಕ ಪುಂಡಿಗೆಗೆ ಪೋಲಗವೀನರಸಿಂಹದೇವನ||ಕ||
20. ಆತನತನೆಯನತಿಪ್ರಖ್ಯಾತನುದಾರಂ ಸಮಸ್ತರೋಕಾಧಾರಂ ನೀತಿವಿದನೆಂದೊಡುಪಮಾತೀತಂ ಬಲ್ಲಾಳಭೂಪ
21. ಸಮರಾಚೋಪಂ ||ವೃತ್ತ|| ಸಾಹಸದೊಳು ಧರಾಧರಧರಂ ಭುಜವೀಯ F ನಿಜಪ್ರತಾಪದೊಳಜ್ಜುನಂ ಬಳ
22. ವಿರೋಧಿನ್ಯಪಾಳ ಸಮಸ್ತಸೈನಿಕವ್ಯೂಹಮನಾವಗಂತವಿಪ ಚಂಡಪರಾಕ್ರಮನೆಂದೊಡೆ ಲಣೋತ್ಸಾಹಜಯಾ
23. ಂಗನಾರಮಣ ಬಲ್ಲುನ್ಯಪಾಳನೊಳಾರಿದಿಚ್ಚುವರ್||ಉರಗೇಂದ್ರಂ ಧಾತ್ರಿಯಂಧಾರಿಣಿ [ಹಿಮಗಿರಿಯಂ, ಹಂಮ್ಯು
ಶೈಲಂಕುಭೃಜ್ಜಾ]
24. ವರನಂ ಗೌರೀವರಂ ಚಂದ್ರನನಮಳಿನಚಂದ್ರಂ ಕಳಾಸ್ತೋಮಮಂ ನಿಭೃರದಿಂದಂತಾ [ಳ್ಳುವಂತಪ್ಪ] ತಿಮಯದು
25. [ಕುಳೋದ್ಭೂ] ತಸಾಮ್ರಾಜ್ಯಲಕ್ಷ್ಮೀಭರಮಂ ಹೇಳಾಸುಸಾಧ್ಯಂತನಗೆನೆ ತಳೆದಂ ವೀರಬಲ್ಲಾಳಭೂಪಂ||
ಪ್ರಳಯಾನಿ
26. ವಕುಲಗಿರಿಯಂ ಮಂದರಾದ್ರಿಮಂಧನದಿಂದಂ ಚಳಿಯಿಸಿದ ದುಗ್ಧವಾರಾಸಿ ಸುಗು ಬಲ್ಲಾಳನ
27. . ಧಾರಶ್ರೀ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಞ್ಚಾಮಹಾಶಬ್ದ ಮಹಾಮಂಣ್ಣಿಳೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾ
ಧೀಶ್ವರಂತ .
28. . ಸವಾಸನ್ನಿಕಾದೇವೀಲಬ್ಧವರಪ್ರಸಾದ | ಶ್ರೀವಃಸ್ತುಕುಂದಪಾದಾರವಿಂದ [ವಿ ನೋ] ದ |
ಅತಿಬಹ
29. ವಿದ್ವಿಟುನ್ಯಪಾಳ ಸಂಹಾರ ಪ್ರಚಂಡಕೋದಂಡ ವಿದ್ಯಾಧರ | ಧೈರ್ಯಧರಾ
[ಧರ]
30. . . . ನಕುರಾರರಾಜಾಧಿರಾಜಯಾದವಕುಳ ಕಮಳಮಾತ್ಮಂಡ ಕದನಪ್ರಚಂಡ [ಮಂ] ಡಳಿಕಘಟ
31. . ರೂಪಕಂದರ್ಪ ತಳಕಾಡು ಗಂಗವಾನಿನೋಂಬವಾಡಿ ಬನವನೆ ಹಾನುಗಂಲ್ . ಬೆಳ್ಳ
ಲಂಗೊಂಡಭು
32. ಜ ಬಳವೀರಗಂಗನ ಸಹಾಯ ಶೂರನಿಸ್ಸಂಕಪ್ರತಾಪ ಹೊಯ್ಸಳ ಬಲ್ಲಾಳದೇ [ವರು] ಶ್ರೀಮದ್ರಾಜ
ಧಾನಿ . . .
33. ದೋರಸಮುದ್ರದ ಬೀಡಿನಲ್ ಪೃಥ್ವೀರಾಜ್ಯಂಗೈಯ್ಯುತ್ತು ||ವೃ|| ಕೇಳ ವನನ್ತಬಾಳಸಹ [ಕಾರದತ] ಣ್ಣಿಳರಾ
[ಶ್ರೀತಾ]
34. ಳಿ ಗಾಭೀಳಲಯಾಹಿ ನಿಷ್ಕರಘಣಾಘದಮೆಯ್ಸಳುದ್ದತಾರಿಗುನ್ನೀಳಿತ [ಪುಂಡರೀಕದನೆ] ಳಲು ಜಯಲ
35. ಕ್ಷಿಗೇನಿಪ್ಪ ವೀರಬಲ್ಲಾಳನ ತೋಳಬಾಳನಳಲಾದುದು ಧಾತ್ರಿಗೆ ವಜ್ರಪಂಜರಂ || ಜ . . . ಕೂರ್ಯನತ್ಯ
36. ದಗರಳಮುಖಂಶೇಷನಿಂದ್ರಾ . ಳಂ ನೋರ್ಪಡೆ ಪಾಪಾಣಾತ್ಮಕಂದಿಗ್ಗಜವತಿ ಮೃಗವೆಂದೆಳದೆ ದೆಡೆ
ಗೊಂಡಳ
37. ರಬಲ್ಲಾಳನವಿಪುಳ ಭುಜಾವಾಸಮಂ ಕೂರ್ಯಯಿಂನೇರ್ಪಡೆ ಧಾತ್ರಿಕಾನೈಮೆಯೈತ್ತವಿಳಗುಣಯುತಂಗ
38. ಕಣ್ಣೋಲ್ಲುಬಾರರು || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಬಿಟ್ಟಿ ಬೋವನನ್ವಯವದೆಂತೆಂದಡೆವಿಳೆಯೊಳಗೆನೆಗಳ್ಳನಾ
ಹೊಯ್ಸ [ಳ]
39. ಬೋವಂಗಮಳಚರಿತೆ ಮಹಾದೇವಿಗೆ ನಿಶ್ಚಳಮತಿ ಪುಟ್ಟಿದ ಗುಣಗಣನಿಳಯಂ ಬುಧಬಂಧು ಬಿಟ್ಟಿ
ಬೋವನ
40. ವ || ಅನ್ನುನೆಗಳ್ಳ ಬಿಟ್ಟಿಬೋವಂ ಬೆಲುಪುರಬೀಡಿನಲನೇಕಕೂಟ ಕೋಟಿಘಟಿತಮೆನಿಪ ಪ್ರಸಾದದೊಳೆ ಸು [ಪ್ರ]
41. ತಿಪ್ಪಿ ತಂಮಾದಿದ ಬಿಟ್ಟೀಶ್ವರಕ್ಕಂ ಜಗತೀಶ್ವರದಖಂಡಸ್ಥಿತ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕಂ ಬಾಹ್ಮಣ ತಪೋಧನ
ರಾಹಾರ .
42. ನಿತ್ಯನೈಮಿತ್ತಿಕ ಪೂಜೆಯುಂ ನಡೆವನ್ನಾಗಿ ತಗರೆನಾಡ ಕೋನೇಱುಲಂ ಬಲ್ಲಾಳದೇವಂ ಸರ್ವ್ಯ ನ [ಮಸ್ಯಂ]

43. ಧಾರಾಪೂರ್ವಕಂಬಿಟ್ಟ ಸಕವರ್ಷ ಸಾಸಿರದ ತೊಂಥತ್ತೇಳನೆಯ ಜಯಸಂವತ್ಸರದಾಶಾಡ ಶುದ್ಧ ಏಕಾದಶಿ ಬು
 44. ಧವಾರದ ನೂಪರ್ವದಲು ಶ್ರೀಸ್ವಸ್ತಿಯಮನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನ ಜಪನ [ಮಾ]
 45. ಧಿಶಿಲಗುಣ ತೇಜೋನಿಧಿ ಪಂಡಿತ್ಗ್ಗೀಸ್ಥಾನಮಂ ಧಾರಾಪೂರ್ವಕಂ ಬಿಟ್ಟ ಬೋವಂ ಕೊಟ್ಟ || ಸಾಮಾನೋ
 ಯಂಥಮರ್ಸೇ [ತುರ್ಯ]
 46. ಪಾಣಾಂ ಕಾಲೇಕಾ
 47. ಯಾಚತೇ ರಾಮ

Transliteration.

1. tatô Dvârâvatî-nâthâḥ Poysalâ dvîpilâmchhanâ jâtâḥ Śâsapurê têshu
Vinayâditya-bhûpatih || â
2. Vinayâdityamgam pâvanacharitre Keleyabarasigav akhilôrvvîvaran
udayam-geydam Śrî Vishnu-pada-bhrim-
3. gan Eṛeyamganripam ||â narapatig ambhôdhig anûnag abhîrateye samanîsip-
pamtire san mânini Yêchaladêvi ma-
4. nô-nayana-pprîti samanîsire samanîsidal ||â negaldâ yirvvarggam janîyîsidar
ssutaru negalda Ballâ-
5. la-Vishnu-nripâlayan Udayâdityanemba mûvarum udârar âhava-dhîrar ||
vritta || avarolu madhyama-
6. nâgiyum dharaniyam pûrvvâparâmbhôdhi ye [yduvinam] kûde nîmîrchu-
vomdu nîja-nîh-pratyûha-vikrâm-
7. tadudbhavadiml uttamanâdan uttama-guna-bhrâjishnu Lakshmi-vadhû-
dhavanudvritta-vîrôdhi-daitya-mathanam Śrî Vi-
8. shnu-bhûpâlaka¹jayati dharanîlôkôttam-sitâtmîya-pâdah chatura-vîbu-
dha-gôsthî-praudhava-
9. nî-vîrôdah ¹ sakala-Bharata-vidyâhrîdya-gambhîrabhâvah vîpula-vîjaya-
lakshmi-vallabhô Vishnudêvah ¹ Dhanadam
10. dakshinavâyû vêke tadedattô tîditillimnu vembînegam vairî-karôti-kôti-
mukha-nâsâ-îamdhradolu mamdra-nî-
11. svanam annal maleyânîlam sulîdu kâla-kshêpamam Vishnu-bhûpana
jaitîôrvvareyalli mâduvadu Kâ-
12. vêri-nadî-tîradol || kamda || â Vishnuvarddhanamgam bhâvôdhave yenîsî
negalda pempina Lakshmî-dêvige sutan udayî-
13. sîdam bhû-vidîta-yaśôvilâsî Narasimha-nripam || vritta || pademâtêm
bamdu kamdamg amrita-jaladhî tām garvadam
14. gamdavâtam nudivamnamgēnan embai praleya-samayadol mēreyam mîri-
barppâ kaḍalamnam Kâlanamnam mu-
15. lîda Kulikanamnam yugântâgniyanamnam sîdîlamnam sîngadamnam
Puraharan-uriganamnam î Nârasimha || ari-daityâdhi-
16. pa-vakshamam khara-nakhânîkamgalolu balugarulam tôdîda Nârasimhan
enalakkum vairî-vîrâvanîśvara-vakshasthala-

17. mam sva-khalga-nakhara-vyâghâtadim pôldu balgarulam tôduva Nârasimhanripanam samgrâma ramgâgradol |
18. taraļa-vilôchanâmchalake kempinitum bare bakku vâgalimt ari-naṇapâla-samkulada pamdale kaige turamgarâji mamdura-
19. kke gajâli sâlege dhanam nija-kôṣa-grihâmtarakke tad-dhare kaditakke vumḍigege vôlagav i Nârasimha-dêvana || ka ||
20. âtana taneyan ati-prakhyâtan udâram samasta-lôkâdhâram nîtiṇidan emdoḍ upamâtitam Ballâla-bhûpa-
21. samarâtôpam || vṛitta || sâhasadolu dharâdhara-dharam bhuja-vîryya-nija-pratâpadol Arjunam bala-
22. virôdhi-nripâla-samasta-sainika-vyûhaman âvagam tavipa chamda-parâkramanemdode ranôtsâhajayâ-
23. mganâ-ramana Ballu-nripâlanol âr idirchchubar || uragêmdram dhâtriyam dhârini [himagiriya hamrmyaśailam kubhrijâ]
24. varanam Gaurivaram chamdranan amalinachamdram kalâstômamam nirbhharadimdam tâ [lduvant appra] tima Yadu-
25. [kulôdbhû] ta-sâmrâjyalakshmi-bharamam hêlâ susâdhyam tanagene taledam Vîra Ballâla-bhûpam || praleyâni
26. ... va kulagiriya Mamdarâdri mamthanadimdam chaliyisida dugdha-vârâsi.... . sugu Ballâlana
27. . dhâra svasti samadhigata-pañcha-mahâ-śabda mahâmandalêśvaram Dvârâvatî-puravarâdhîśvaram śa-
28. . . sa Vâsantikâdêvî-labdhâ-vara-prasâda śrîman Mukundapâdâra-vimda [vinô] da ' atibaha-
29. vidvitu-nripâla-samhâra prachamda-kôdamda-vidyâdhara ' dhairyya-dharâ[dhara .]
30. . na kuthâra râjâdhirâja Yâdava-kula-kamala-mârttamda kadanaprachamda [mam] dalika-ghata-
31. . . . rûpa-Kamdaippa Talakâdu Gangavâdi Nonambavâdi Banavase Hânugal . . Belvalam-gomda bhu-
32. ja-bala Vîagamgan asahâyaśûra nissamka-pratâpa Hoysala Ballâla dê-[varu] śrîmad râjadhâni
33. Dôrasamuḍrada bidinal prithvîrâjyam-geyyuttu || vṛi || kêla Vasanta bâla-saha [kârada ta] nnelalâ [srîtâ]
34. lig âbhîla-layâhi-nishthura-phanaughada meynelal uddhatârig unmîlita-[pumdarîkada ne] lalu jayala-
35. kshmigeniippa Vîra Ballâlana tôla-bâla nelalâdudu dhâtrige vajrapamjaram || ja . . . kûrmman atya-
36. da garalamukham sêshan imdrâlam ? nôrppade pâshânâtmakam diggajav atimrigavemdelide . dede gomdaļa-

37. ra Ballâlana vipula-bhujâvâsamam kûrmmeiyim nêrppade dhâtrikânte
meyvett-akhila-guna-yutamga
38. kansôltu bâraru || tat-pâdapadmôpajîvi Bittibôvan-anvayavademtemdade
eleyolage negaldan â Hoysa [la] -
39. bôvamg amalacharite Mahâdêvige nischalamati puttida guna-gana-ni-
layam budha-bamdhu Bittibôva sa .
40. va || antu negalda Bittibôvam Belupura-bîdinal-anêka-kûta-kôti-ghatita-
menipa prasâdadole su [pra] -
41. tishthitam mâdida Bittesvarakkam Jagatîsvarađa khamda-sphutita-jîr-
nnôddhâraakkam brâhmana-tapôdhanar âhâia-
42. nitya-naimittika-pûjeyum nadavantâgi Tagarenâđa Kônêrilam Ballâla-
dêvam sarvva-na [masyam]
43. dhârâpûrvvakam bitta saka-varsha sâsirađa tombhattêlaneya Jaya-samvat-
sarad-Âsâđa sũddha Êkâđaśi Bu-
44. dhavârađa Nûlaparvvadalu svasti yama niyama svâdhyâya dhyânadhâ-
rana mônânushthâna japa sa [mâ] -
45. dhi śila guna Têjônidhi-panditarggi sthânamam dhârâpûrvvakam Bitti-
bôvam kotta || sâmanyôyam dharmma-sê [tur nri]
46. pânâm kâle kâ
47. yâchatê Râma .

Translation.

Thus arose the Poysalas, lords of Dvârâvatî, having the tiger crest, in Śâśapura. Among them was the king Vinayâditya. To him and Keleyabbe of pure conduct was born Ereyanga, lord of the whole earth and a bee at the feet of the god Vishnu. His wife was the excellent woman Êchaladêvi, whose love to him (shining) in her mind and eyes was like the great depth of the ocean. To those two noble beings were born three sons Ballâla, Vishnu-nripâlaka and Udayâditya possessed of great liberality and prowess in battle. Of them the middle one (by birth) but the foremost by his unobstructed prowess extending over the whole earth to the eastern and western oceans was the king Vishnu, shining from his excellent qualities, lord of the damsel Lakshmî (goddess and the queen so named), destroyer of the powerful demons, his enemies. Victorious is Vishnudêva, favourite of the Goddess of Victory, whose feet are borne over the heads of all the people in the universe, delighter in skilful talks in the assemblies of the learned men and deeply versed in the mysteries of the Bharatavidyâs (dancing, dramaturgy, etc.) Kubêra asks why is the south wind delayed? Why has it not set in yet? Because the breeze from Malaya is impeded by blowing into the nostrils of the myriad skulls of his enemies slain in king Vishnu's expeditions along the banks of the Kâvêri. To that Vishnuvardhana and the famous Lakshmîdêvi skilled in arts (bhâvôdbhave)

was born king Narasimha, possessed of fame extending over the whole earth. What more need be said? To one who comes to him and sees him he is a sea of nectar. To him who speaks rough words with pride what shall I say? This Narasimha is (to such persons) like the Ocean moving beyond its limits in the time of the Deluge (Pralaya), like Death, like an angry serpent, like the fire appearing at the dissolution of the universe, like the lightning, like the lion and like the fiery eye of Śiva. One should call king Narasimha who, in the field of battle, cuts through the breasts of powerful enemy kings by the play of his sharp sword and pierces through their entrails as (the god) Narasimha who with his sharp fingernails rent asunder the breast and took out the entrails of the king of the demons (Hiranyakaśipu), his enemy. The court (*vōlaga*) of this Narasimhadēva is such that as soon as a slight redness comes to his tremulous eyes (when he gets angry), immediately the lifeless heads of the hostile kings come to his hands, then horses come to his horse-stables, their elephants to his elephant-stables, their money to his treasure-house, then kingdoms to his registers (*hadita*) and seal.

His son was the matchless king Ballāla, very famous and charitable, versed in polity, brave in battle and a support to the universe. In courage, he is a Nārāyana (lit. one who holds a mountain), in the prowess of his arms and glory an Arjuna, and possesses terrible strength with which he is able to destroy at all times the battle-arrays of soldiers belonging to enemy kings. When this is said, who would face king Ballu the consort of the goddess of Victory and zealous in battle? Just as the Lord of serpents (Śēsha) supports firmly the earth, the earth supports the Himālaya mountain, Mēru supports Śiva, Śiva bears Chandra and Chandra bears the assemblage of digits (*kalāstōma*), king Viraballāla bore as if in ease, the burden of the kingdom of the Yadu race.

Be it well. While the obtainer of the five musical sounds, mahāmandalēśvara, lord of the excellent city of Dvārāvati, obtainer of boons from the goddess Vasantikā, delighter in worshipping the lotus feet of god Mukunda, a Vidyādhara with a terrible bow slaying the hostile kings, a mountain in courage, . . . king of kings, a sun to the lotus, that is the Yādava race, terrible in battle, . . . a Cupid in beauty, conqueror of Talakādu, Gangavādi, Nonambavādi, Banavase, Hānungal and Belvala, bhūjabala-Viraganga, unassisted warrior, of undoubted valour, Hoysala Ballāladēvar was ruling the earth in his capital Dōrasamudra.

Listen. The shadow of Viraballāla's arms and sword which is the cool shadow of the young mango tree in spring to the dependants, and the shadow of the assemblage of hoods of the terrible serpent of the Universal Destruction, and the shadow of the fully-blown white lotus to the Goddess of Victory became an adamantine cage to the earth . . .

The lineage of Bittibōva, a dependant on his lotus feet — To the famous Hoysalabōva and the pure Mahādēvī was born Bittibōva . . . , of firm character, an

abode of good qualities, and a friend of the wise. Thus famous Bittibôva set up Bittêśvara within the enclosure of the mansion containing numerous pinnacles in the town of Belupura. For the repairs and renovations of this Bittêśvara, and of Jagatêśvara and for the feeding of the Brahmans and ascetics, and for the offering of daily and special worship, Ballâladêva bestowed Kônêril in Tagaraenâd, with pouring of water, to be respected by all, on the *Nûlaparva festival* day, on Wednesday the 11th lunar day of the bright half of Âshâdha in the cyclic year Jaya being the 1097th Śaka year. Be it well. To Têjônîdhî-pandita possessed of the attributes of *yama* (restraint), *nyama* (penance), *svâdhyâya* (vedic study), *dhyâna* (meditation), *dhâraṇa* (concentration), *mauna* (silence), *anushtâna* (religious ceremonies), *japa* (silent prayers), *samâdhi* (absorption of mind in God), and *śila* (piety), Bittibôva granted this *sthâna* (trusteeship) with pouring of water.

This bridge of virtue is common to all kings .

Note

This record, after recounting the virtues of the Hoysala kings from Ereyanga to Vîra Ballâla (Ballâla II) tells us that a village called Kônêril situated in Tagaraenâd was granted for the expenses of worship etc., in the shrine of Bittêśvara set up by Bittibôva within the court of the Kêśava temple at Bêlûr and also in the shrine of Jagatîśvara, by the king Ballâla II and that Bittibôva granted the trusteeship of the shrines to a Śaiva priest named Têjônîdhîpandita. The date of the grant is given as S' 1097 Jaya sam Âshâdha śu 11, Budhavâra which corresponds to Wednesday, June 12, 1174 A.D. The day on which the grant was made is called *nûlaparva* in the grant and means the festival of threads. It corresponds to *Pavitrotsava* or *Pavitrârpana* or offering of sacred threads woven by matrons to gods. It is usually done on the 8th or 12th day of the śukla paksha of the Śrâvana or Karkâtaka month. But we find this *pavitrârpana* performed on Âshâdha śu 11 also in inscriptions (E. C. V. Belur 176 of S' 1039).

The temple of Kêśava is described as bahu-kûta-kôti-ghatita-kalasa-vilasitam in another inscription (E. C. V. Belur 71 of S' 1184).

No Bittêśvara shrine or any other Śaiva shrine is now found in the Bêlûr Kêśava temple premises. But in the direction of the pond within the temple court and a little away from the compound wall are the remnants of a Śiva temple. Some of the stones of this temple might have probably been used in building the present Ammanavarû shrine in the Kêśava temple since the Śaivite sculptures therein indicate that they were brought from some Śiva temple elsewhere. The temple of Vishnûêśvara, the Sanskrit form of Bittêśvara is referred to along with Vijaya-Nârâyana and Kêśava in an inscription of the Kappe-Chennigarâya shrine at Bêlûr (E. C. V. Belur 15). Bittêśvara is said in the inscription to have been set

up by Bittibôva, the ending of the name with *bôva* suggests that he may have been apparently a member of the *vadda* caste which is employed in constructing walls of houses, wells, tanks, etc

Regarding the other shrine Jagatêśvara, it is not easy from the context to decide whether it was situated in Bêlûr or elsewhere. A Jagatêśvara temple at Kalikatte (called Kanikatte) is said to have been built by the *jagatis* of Arasiyakere who are said to have been engaged in building tanks and temples, and certain grants of land are said to have been made by Bittibôva, Mârabôva and other *jagatis* in an inscription of S' 1051 (E. C. V. Arsikere, 48). Whether another Śiva temple was also built near the Bittêśvara shrine in Bêlûr by Bittibôva or other members of the *Jagati* community, it is not possible to determine definitely. We may also note here that Bittibôva is also referred to in an inscription at Kyâtalapura (E. C. V. Belur 176 of S' 1084, as having made a grant to a Śiva temple, and in another inscription at Kanikatte of S' 1075 (E. C. V. Arsikere 46).

The donee Têjônîdhî-pandita is a Śaiva guru referred to in two inscriptions of 1159 A. D. (E. C. V. Arsikere 119), 1161 A. D. (E. C. XI, Davanagere 84) and 1177 A. D. (Davangere 86).

The granted village Kônêril is the same as Koniral found in the Taluk maps and situated about 3 miles to the south-west of Bêlûr town. Konerlu in Tagarenâdu is also referred to in an inscription of S' 1582 (E. C. V, Belur 81). Tagarenâdu which included parts of the Belur Taluk also is the district around Tagare, a village now found in the Chikmagalur Taluk.

2

In the same Kêśava temple, on the capital of the pillar to the south of Nâganâyaka's mantapa.

Kannada language and characters

ಅದೇ ಬೇಲೂರು ಚನ್ನಕೇಶವ ದೇವಾಲಯದ ನಾಗನಾಯಕನ ಮಂಟಪದಲ್ಲಿ ದಕ್ಷಿಣ ಕಡೆ ಬೋದಿಗೆ ಮೇಲೆ

1 ಪುಣಿಸಚಮಾಪನೆಂಬೆನವ ಶಾಸನವಾಚಕ ಚಕ್ರವರ್ತಿ ಗಿನ್ನೆನಿಸಲೊಡಂ ಪೊಗತ್ತೆತನಗಾಗಿರೆ ಪುಟ್ಟಿದ ಚಾಮರಾಜ ನಾಕಣ ಕುಮರಯ್ಯನೆಂಬ ರತ್ನತ್ರಯಮಾ

2. ತ್ತಿಗೆ ಪುತ್ರನೊಪ್ಪಿದ ಪುಣಿಸಮದಣ್ಣನಾಥನುದಿತೋದಿತ ಚಾಮಚಮಾಪನೆಂಬವಂ ನಮಸಿದ್ವೇಭ್ಯಃ

Transliteration

1. Punisa-chamûpanembeseva śâsana-vâchaka-chakravartig intenisaloḍam
pogartte tanagâgure puttida Châmarâja Nâkana Kumarayyanemba ratna-traya-mû-

2 rttige putran oppida Puñisama-dandanâthan uditôḍita-Châma-chamûpa-
sambhavam nama Siddhêbhyah -

Translation

To Punisa-chamûpa who was eulogised as śāsana-vâchaka-chakravartî (emperor of those who read or interpret the king's orders or grants) were born three jewels of sons named Châmarâja, Nâkana and Kumarayya. Of these the famous Châma-chamûpa's son was Punisama-dandanâtha Salutation to the Siddhas.

Note.

The stone bearing this inscription is now broken and removed elsewhere in the temple premises near the Ândâl shrine. Another inscription exactly similar was also found on another pillar of the same Nâganâyaka's maṇṭapa in front of the main shrine of Kêśava. This mantapa seems to have been built from the materials of some dilapidated Jaina structure somewhere in the neighbourhood, built by the Jaina general Punisa who served under the Hoysala king Vishnuvardhana. It has recently been dismantled in connection with the renovation work of the Kêśava temple.

The stanza found in this inscription is also found in an inscription in the Pârśvanâtha Bastî at Châmarâjnagar (E C IV, Chamarajnagar Taluk, No 83). There we find the genealogy of Punisa, the general of Vishnuvardhana as follows - Punisa Chamûpa, descended from a family of ministers and called *sakala-śāsana-vâchaka-chakravartî* had a wife named Pôchale and three sons, Châvana, Kôîapa and Nâgadêva called also Châmarâja, Kumarayya and Nâkana, respectively. The eldest of them Châvana had two sons, Punisamayya by his wife Arasikabbe and Bitiga by another wife Chaudale. This Punisamayya was the *sandhi-vigrahi*, minister for peace and war under the king Vishnuvardhana. Under the orders of the king he seized Nîlâdrî (the Nîlagiri hills), defeated the Maleyâlas and became the master of Kêrala and Bayalnâd. Like the Gangas he renovated or improved the basadis of the Gangavâdî Ninety-six Thousand. (See also E. C. V. Chennarâya-paṭṇa 260.)

An inscription at Bastîhallî near Halebîd says that the ruined Jaina temple to the south of the Pârśvanâtha temple therein was built by Punisa (M. A. R. 1908, P 9)

No date is given in the present record at Bêlûr. The characters belong to the 12th century.

3

On a stone set up to the east of the village Sûrâpura in the hobali of Bêlûr.
Telugu language and characters.

Size 3½' × 1'

ಬೇಲೂರು ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಸೂರಾಪುರ ಗ್ರಾಮದ ಪೂರ್ವಕ್ಕೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ತೆಲಗಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

ಪ್ರಮಾಣ 3'—6" × 1'—0"

- | | |
|----------------|-------------|
| 1. ಶ್ರೀರಂಗರಾ | 4. ಲೋಗಾಲ್ಮ |
| 2. ಯಲು ಕ್ರಿಷ್ಣ | 5. ಟಕು ಯಿಚಿ |
| 3. ಪ್ಪನಾಯಕಮು | 6 ನ ಲಕ್ಷಪುರ |

Transliteration.

- | | |
|------------------|------------------|
| 1. Śrīranga-rā- | 4 logāl-ma- |
| 2. yalu Krishna- | 5 taku yichī- |
| 3. ppanāyaka Mu- | 6. na Lakshipura |

Translation

Śrīrangarāyalu and Krishnappa-Nāyaka granted Lakshmīpura to the matt of Mulbāgal.

Note

This inscription is carved below the figure of a chakra or discus. The letters are not well formed. The record seems to register the gift of a village Lakshmīpura, apparently a hamlet of Śūrāpura, by the Vijayanagar king Śrīrangarāya VI, whose grants are found near Bêlūr. Krishnappa Nāyaka was the chief of Bêlūr (1643-54) who gave refuge to the above Vijayanagar king. The donee is the matt at Muluvāgil, a village situated in the Tirthahalli Taluk. The chief deity worshipped in the above matt is Gôpālakrishna, a form of Vishnu and the matt follows the sect of Bhāgavata-sampradāya, a class of Vishnu-worshippers.

4

On a slab in the Chennigarāya temple at the village Muttaganū in the hobli of Bêlūr.

Size 2' — 6" × 2'-0"

Kannada language and characters

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಮುತ್ತಗನ್ನಿಗ್ರಾಮದ ಜೆನ್ನಿಗರಾಯ ದೇವಸ್ಥಾನದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'

1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾದ್ಭುತ
2. ಯಶಾಲಿವಾಹನಶಕ
3. ವರುಶ ಂಳಸಂದುವರ್ತ

- 4 ಮಾನಶುಭಕೃತುಸಂವತ್ಸರ
- 5 ದ ಕಾರ್ತಿಕಶುಕ್ಲಾಶ್ವಿನ್ಯುತಿ
6. ಮಹಾಸ್ತಾನಂದಕ್ಷಿಣವಾರಣಾಸಿ
7. ಯಾದ ವೇಲಾಪುರಿಯಶ್ರೀಚಿಂ
8. ನೆಯನ ಬೋನದಲವಸರದಹ
9. ರಿವಾಣದನಯಿವೇದ್ಯಕೆ ಮುತಗ
10. ದಹಾಳಮದುವರ್ದನಾಯಕರ
11. ಮಕ್ಕಳು ಉಣಿನಾಯಕ
12. ರು ಕೊಟಮುತ್ತಗಾನೆಯ
13. ಗ್ರಾಮ ಯಿದರ್ಮಕ್ಕೆ ತ
- 14 ಪಿದವರು ಕುಂಬ್ಹಿಪಾಕ
- 15 ಕೆ ಹೋಹರು||

Transliteration.

1. svasti śrī jayâdbhuda-
2. ya Śâlivâhana śaka
- 3 varuśa 1404 sandu-varta-
- 4 mâna Śubhakrutu samvatsara-
- 5 da Kârtika śu 12 lu śrī
- 6 mahâstânam Dakshina-Vâranâsi-
7. yâda Vêlâpuriya śrī Chem-
- 8 neyana bônada avasarada ha-
9. rivânada nayivêdyake Mutaga-
- 10 dahâla Maduvarsanâyakara
- 11 makkalu Unninâyaka-
- 12 ru kola Muttagâneya
- 13 grâma yî-dharmmake ta-
14. ppidavaru Kumbhîpâka-
- 15 ke hôharu

Translation.

Be it well. In the prosperous year 1404 of the Śâlivâhana era, in the year Śubhakritu, on the 12th lunar day of the bright half of Kârtika, Unninâyaka, son of Maduvarasanâyaka of Muttagadahâl granted the village Muttagâne for the food-offerings brought up in platters at the time of meals (*bôna*) for the god Chenneya of Vêlâpuri which is a holy place and is the Benares of the South (Dakshina-Vâranâsi).

He who violates this charity will go to Kumbhîpâka.

Note

This records the gift of the village Muttagâne now called Muttaganni for offering food daily to the god Kêśava in the Kêśava temple at Bêlûr called here Vêlâpuri and Southern Benares. The donor is named Unninâyaka, son of Madhuvarasa-Nâyaka of Muttagadahâl. This Madhuvarasa Nâyaka of Muttagadahâl appears to have had another son Lakhanna-dandanâyaka called also Lakkha-kshônîṣa who seems to have built the yâgasâle of the Kêśava temple at Bêlûr in S' 1406 (See E. C. V. Belur Taluk 11 and 13, See also Belur 231 and 232 for other gifts by the same.)

The name Dakshina-Vâranâsi is applied to several holy places, *e g.*, Tirumakûdalû and Talakâd in the Mysore District, Kûdali in the Shimoga District, and Sivaganga in the Bangalore District, etc. (See E. C. III, Mysore 33, T Narsipur 42, E. C. VII, Shimoga 70, E. C. IX Magadi 49)

The chief deity in the Bêlûr Kêśava temple is herein called Chenneya. But it has to be remembered that the chief deity in that temple is named Vijayanârâyana. An inscription on its pedestal gives the name of Vijayanârâyana to the image and other inscriptions on the slabs set up in the temple also have the same name to the image, while the gods in the other two shrines in the enclosure are called Chennakêśava and Lakshmînârâyana. (See M. A. R. 1911, P. 43, E. C. V. Belur 58 of 1117) The other two gods are at present called Kappe Chennigarâya and Vîra Nârâyana (See Belur Monograph, P. 15, M. A. R. 1911, P. 11) The name Vijayanârâyana seems to have continued for the principal deity till the time of Ballâla II (See E. C. V. Belur 20 of 1180 A. D., 59 of 1174 A. D.) The name Chennakêśava is applied to the god in 1254 A. D. (Belur 73) The date of the record corresponds to 23rd October 1482 A. D.

5

At Halebîd in the hobali of Halebîd, on a slab found near the Ganêṣa image to the south of the Hoysalêśvara temple

Size 3' × 2'—6"

Kannada language and characters

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಹೊಯ್ಸಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಭಾಗದಲ್ಲಿ
ಗಣೇಶನ ವಿಗ್ರಹದ ಸಮೀಪದಲ್ಲಿ ಅಗೆಯಿಸುವಾಗ ನೆಲದಲ್ಲಿ ದೊರೆತ ಶಿಲಾಶಾಸನ ಈಗ ಇದನ್ನು
ದಕ್ಷಿಣದಿಕ್ಕಿನ ಮೆಟ್ಟಲುಗಳ ಬಳಿ ಇಟ್ಟಿರುತ್ತಾರೆ

ಪ್ರಮಾಣ 3' × 2½'

1. . ಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯಂ ನಗರಾರಂಭಮೂ [ಕಲ್ಲುಕೆತ್ತಿಹೋಗಿದೆ]
2. [ಕಸ್ತುರ]ಯ ಸಂಭವೆ ಸ್ವಸ್ತಿ ಸಮರ್ಥಿತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರ .

3. . . . ಪುರವರಾಧೀಸ್ವರಂ ಶಫಕಪುರದ ವಾಸನ್ನಿಕಾದೇವೀಲಬ್ಧವರ ಪ್ರಾಸಾದಂ ತಳಕಾ
- 4 ನಂಗಳಿ ಗಂಗವಾಡಿನೊಣಂಬವಾಡಿಬನವಸೆ ಹಾನುಂಗಲ್ಲು ಉಚ್ಚಂಗಿಗೊಂಡ ಭುಜಬಳ
ವೀರಗಂಗನಸಹಾ
5. [ಯ ಶೂರ] ನಿನ್ನಂಕ ಪ್ರತಾಪ ಹೊಸಣ ವೀರಬಲ್ಲಾಳದೇ ವರು ದೋರಸಮುದ್ರದ ನೆಲವೀಡಿನೊಳು ಸುಖ
ಸಂಕಥಾ ವಿನೋ
6. ಜ್ಯಂಗೈಯುತ್ತಮಿರೆ ವಿನೆಯ ಶ್ರೀನಿಧಿಯಂ ವಿವೇಕನಿಧಿಯಂ ಬ್ರಹ್ಮಣ್ಯನಂ ಪೂರ್ವಪುಣ್ಯ
- 7 [ಯ] ಶೋರ್ತ್ತಿಯಂ ಜಿತಜ [ಗ] ತ್ಪ್ರತ್ಯರ್ತ್ತಿಯಂ ಸರ್ವಸಜ್ಜನ ಸಂಸ್ತುತ್ಯನನುದ್ಭವದ್ವಿತರಣ ಶ್ರೀ ವಿಕ್ರಮಾಧಿ
ತ್ಯನಂ
8. ರಾಜರಾಜನದೇಲಂ ಬಲ್ಲಾಳನಂ ಪೊಲ್ಲುರೇ | ವಿನಯಂ ವಿಕ್ರಾಂತಿ ಪುಣ್ಯೋದಯಮಿವಜೊಳಗೆ ಕೈಯೆ
- 9 ನಿತ್ಯೇಕಾಯತ್ತರಾಜ್ಯಂ ಸುದ್ರಿದಮೆನಿಪುದೆನ್ನೈಯ್ಯಸತುಕ್ಕೀರ್ತ್ತಿ ಸಂಪತ್ತಿನಿಮಿತ್ತಂಪೆತ್ತು ಮುಂಮುಪ್ಪು
10. . . . ಯಾಯತ್ತಸಂಸಿದ್ಧಿ ಬಲ್ಲಾಳನ ರಾಜ್ಯಂ ರಾಮರಾಜ್ಯಂ ಸಕಳ ಜನಮನಃಪ್ರಾಜ್ಯವತ್ಯಂತಪೂಜ್ಯಂ ||
ಅನುಕೂ
11. ನಾನ್ತಂಗನಿಳನಿಸುತಂ ರಾಕ್ಷಸಂ ಗುಣ್ವಿನಿ ರತ್ನನಿಧಾನಂ ಲೋಕರಕ್ಷಾ ಗುಣಗಣದೆ
ಜಗತ್ಪಾಣ ನರ್ತ್ಕಾ
- 12 ನದಂ ವಿಸ್ವೇಸ್ವರಂ ತಾನೆನೆ ಸಕಳದಿಶಾಧೀಶರೊಂದಾದ ಪೂಲಿ ಮನು ವಿತ್ತಂಚಾರುಚಿತ್ತಂ
ನಿಶದವೆಸದಶಂ
- 13 . . . ರಾಳದೇವಂ || ಸ್ವಸ್ತಿ ಶ್ರೀ ಮತ್ತು ರಾಜ್ಯ ಭರನಿರೂಪಿತ ಮಹಾ ಮಾತೃಪದವೀ ರಾಜಮಾನ
ಮಾನೋನ್ನತಪ್ರಭು
14. [ಮ ತೋ] ತ್ವಾಹಸಕ್ತಿತ್ರಯ ಸಂಪನ್ನ ಮಾನಕನಕಾಚಳಂ ಪ್ರತಾಪ ಶಾನ್ತರದೇವ ಪದಭಕ್ತ ಪಾತಾಳ
ಗರುಡಂ ಮೈರೀ
- 15 . . . ಪಟ್ಟಂ ಅಮನಗನ್ನವಾರಣಂ ಅಸಹಾಯ ಶೂರಂ ವಿಜೆಯ ಲಕ್ಷ್ಮೀಪ್ರಿಯಂ ಕೀರ್ತ್ತಿಕಾನ್ತಾರಂ
ಹರಚರಣ
- 16 [ಭೃಂಗಂ] ಸಾಹಸ ಸಮಗ್ರಂ ದಾನವಿನೋದ ಪರನಾರೀ ಸಹೋದರ ಪರಿವಾರಕಂಭಂ ಶರಣಾಗತ
ವಜ್ರಪಂಜ
- 17 [ರಂಗು] ಣ ಗಣಾಧರಣಂ ಶ್ರೀಮನ್ಮಹಾ [ಪ್ರಧಾನ] ಮ್ಮಣವೆಗ್ಗಡೆ || ಶ್ರೀಯಂಕಯ್ಯೊಂಡು ಜಯ
ಶ್ರೀ ಯಂಭುಜ . . .
18. ತಾಳ್ ಕೀರ್ತ್ತಿ ಶ್ರೀಯೊಳು ಜಯ ಇನೆ ಭೂಮಂಡಳದೊಳು || ಅಮಣನೊ [೪]
- 19, ಕಾದಲುಕಂ ಮುವರಾರಿದ ಮೈವರಾಸುಭಟರೆಂದಡೆ ವಣ್ಣಿಪು . . .
- 20, ||ಉಜಿದೆ ಭಟರೊ ನೊಮಾರಿಯಮೂರಿಯ
21. ನೈಹರ ರ ಕಾವನನಲು ಧರೆಮೆಚ್ಚ
- 22 ದಿಪ್ಪುದೆ || ನೆತ್ತರಿಗೊಂಡನವೊಂ ,
- 23, ಪೆಟ್ಟಿಹಿ ತೋಜರಂಗದೊಳರಿ
24. ಯಕರ್ಕ್ಕಡೆವ ಎವೆ ಬಡೆತಂಮಹೆಂ
25. ತರೆಗಳಹೊ ಂಡೆ ಮಾಡಿ ಅವಗೊರ್
26. ಯನೆಯ್ವೆ ರೊ || ಸ್ವಸ್ತಿಸ
27. ನೆಯ ಮನ್ಮಹಾಪ್ರಧಾನಂ
28. ಗಡೆಯ ಅಜ್ಜ ಹಜ್ಜ ರಾ
29. ಡೆನಿನ್ನ ಉದಿತೋದಿವಾ
30. ನ್ನಿದಕೊಡೆಯ
31. , ತ್ತುನಾಡುಂಹಾ

32. ಡುನಕಿ
33 ಮ

Translation

L 1

(Obeisance to Śambhu)

LL 2-8

Be it well While the nissanka-pratâpa Hôsana Vîra Ballâladêvar, obtainer of the five musical sounds, mahâmandalêśvara, lord of the excellent city (of Dvârâvatî), obtainer of boons from the goddess Vâsantikâ of Śashakapura, conqueror of Talakâdu, Nangali, Gangavâdi, Nonambavâdi, Banavase, Hânungal and Uchchangi, bhujabala-Vîra-Ganga, unassisted (warrior), was ruling in peace and happiness in the capital of Dôrasamudra —

Can any one equal Ballâla, who is a treasure-house of good qualities and discrimination, a lover of Brahmins (Brahmanya), a seeker after complete righteousness, conqueror of enemies on earth, praised by all good people, a Vikramâditya in liberality and a king of kings ?

LL. 8-10

(Owing to lacunâ this stanza cannot be made out fully Ballâla's kingdom is called Râma's kingdom, causer of delight to the minds of all and highly respected)

LL 11-13

(This stanza has also several lacunâ in it Ballâla is said to be an embodiment of all the lords of cardinal regions —a Yama, a Nirriti, a Varuna by his depth, and a Vâyu by his protective power, a Viśvêśvara . . . He is said to be a Manu by his character)

LL 13—17

Be it well The mahâpradhâna Ammana-veggade, holder of the office of the great minister (mahâminâtya) bearing the burden of the kingdom, and possessed of the powers of *prabhûśakti*, *mantraśakti* and *utsâhaśakti* (majesty of the king the power of good counsel, and the power of initiative in the administration), a Méru mountain in dignity, a devotee at the feet of Pratâpa Śântaradêva, a Garuda in Pâtâla (Pâtâla-Garuda), . . . a scented elephant of his father (ammana-gandhavâranam), unassisted hero, favourite of the goddess of Victory, a supporter of the Lady of fame, (a bee) at the feet of Hara, full of valour, delighter in gifts, a brother to the wives of others, a pillar to his followers, adamant cage to the refugees, adorned with the assemblage of good qualities —

LL. 17-33

(Full of lacunâ. So far as deciphered, the passage contains a praise of Ammana-heggade who is described as possessing the goddesses of Wealth, Victory

and Fame and as one with whom warriors were afraid to fight and who in battle was like the face of the goddess of Death (*Māryamūri*). Some grant of his is next given but nothing can be made out of the lines as only a few letters are now left).

Note

This inscription is full of lacunae, the last few lines having only a few letters left. The rest of the inscription seems to have peeled off. The record belongs to the reign of the Hoysala king Ballāla (II) and seems to record some grant of a dependant of his named mahāpradhāna Ammana-veggade. No date is given. Nothing else is known about this Ammana-veggade. For the word *māriya-muri* see E. C. III Seringapatam 140.

6

At the village Bastihalli in the hobli of Halebid, on a slab found buried in the earth near a fig tree to the west

Kannada language and characters

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಬಸ್ತಿ ಹಳ್ಳಿಯ ಬಳಿ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ಅರಳಿಮರದ ಹತ್ತಿರ
ತಿಪ್ಪೆಯಲ್ಲಿ ಹೂತಿದ್ದ ಶಾಸನ

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಧ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಬಟ್ಟಾರಕಂ
2. ಪ್ರಿಧುವನಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯಮುಕ್ತರೋತ್ತರಾ . . .
3. . . ಪದ್ಮೋಪಜೀ || ಕನ್ನ || ಯಾದವಕುಳ
4. , . . ಬರವಿಧವನಪಟು . . ತೇಜನಾಮ್ನಿ . . .
5. . . ಮಾಧರಿತ್ರಿಯನೆಹುಗಂ , . .
6. . . ದಿಚ್ಚಿದರಾತಿಯನಾತ್ಮಚಣ್ಣದೋ . . .
7. . . ಯೆನೆಮೆಚ್ಚಿಸಿದನಹು ಗಂಗ
- 8 . . . ಮಾ | ಆತಂಗಂಪಂಚಲಕಾರಾತಿ
- 9 . . . ಯುತಪುತ್ರನಾದ ನುಬ್ಬಳತೇಜ || . . .
- 10 . . . ಸತ್ಯವ್ರತಪಾಳನಪ್ರಚುರಧರ್ಮಾಚಾರ . . .
- 11 . . . ಕಲ್ಪಭೂರಿಹಂತಾನೆನೇಪ್ಪೋಲ್ಪರಾರ್ದ . . .
12. . . ನದೆಮೆಚ್ಚಿಸಿ . . . ರತ್ನಂ ತನಗೆಸಾರೆ . . .
- 13 . . . ನಲೆದರಾತಿಬ್ರಜಮ ದಿಗಧಿಪರ್ ನೋಡುವಿನಂ ವಿಜ . . .
14. . . || ಪಮಂಬರಾಳಂ | ಬಾಣಾಸುರಂಗ | ಮಿವನೆ . ನಿಮಿಗಿಲ . . .
15. . . ಕನಕ್ಷಣ ಬಳ ನೆಗಟ್ಟಿನತ್ತೆ ಬರಾಳನೃಪಂ || ನಿಲೆಗೊಣ್ಣಪ್ಪನ್ನರಾಜಲಕ್ಷ್ಮಿರಿಪುಶಿ . . .
16. ನತ್ತಗವನಣೆ ಗುಣವ್ರಾತಮು ತನ್ನೊಳೆಂದುನಿಲೆ ತೋಳೊಳ್ ಭೂಮಿನಿಟ್ಟಂದದಿ
- 17 ನೆಗಟ್ಟಿನತಿಬಳಂ . . . ಮಾಗು | ನೆಗಟ್ಟಿನತಿಬಳಂ ಭಾಪುಬರಾಳದೇವಂ | ಆತ
18. ನಿಜಪ್ರತಾಪದಿನಹಿತಬ್ರಾತವನೆಹಗಿಸಿ ನೆಗಟ್ಟಿನಿಳಾತಳದೊಳ್ವಿಪ್ಪು
19. . . ಜಂತನಗಾರಾಮಗನುಜಂ ಬೆನಕಯ್ಯತೆಹದೆ ಬೆನಕೆಯ್ಯತೋ
20. [ಲ]ಕ್ಷ್ಮಿಯನನುಭವಿಸುತ್ತಿದ್ದ ನತಿಬಳಂಬರಾಳ ಅನ್ನೆನಿನೆ

- 21 [ಗೞತ್ತಿ] ಭುವನಮಲ್ಲಬಲ್ಲಾಳ ಪೊಯ್ಸಳದೇವರು ಗಂಗವಾಡಿನಾಡ ದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರ
 22. ದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿರೆ |ಕನ್ನಂ || ಗುಣರತ್ನಗ್ರಾಹಕನಗ್ರಣಿಗಾಹವ
 23. ಕ್ರಿ . ಯನೊಪ್ಪಿನಕಣಿ ಹರಿಪದಪದ್ಮಲಶೇಖರಂ ನುಚರಿತ್ತಂ
 24 ರಿಯಸಿರಿಯೊಡೆಯಂ ಮತ್ತಿನಪರದರಳವೆ ಥಮ್ಮ
 25 . ಗಳ್ಳ ಅನ್ನೆನಿಸಿನೆಗುಟ್ಟು ಶ್ರೀಮನ್ಮಹಾಪದ್ಮವ್ಯವಹಾರಿ
 26 . [ಚಿ] ತ್ರ ಭಾನುಸಂವತ್ಸರದಪುತ್ಯ

Note

This is an inscription belonging to the reign of the Hoysala king Ballāla I (circa 1100 to 1106 A.D.) Unfortunately the inscription stops abruptly in the middle and is also full of lacunae in each line with the result that it is difficult to make out the sense of the verses which form the body of the inscription.

The record commences with the praise of the Chālukya king Tribhuvanamalla (Vikramāditya VI, 1076-1126) to whom the titles refuge of the whole universe (samasta-bhuvanāśraya), favourite of fortune and earth (śrī-prithvī-vallabha), *Mahārājādhirāja*, *Paramēśvara* and *parama-bhattāraka* are applied. The name of Ereganga (properly Ereyanga), the Hoysala king of the Yādava race, is next mentioned as his subordinate. His wife, possessed of five *lakṣaras* (anukūlām vimalā-mgīm kulajām kuśalām, susīla-sampannām) is next referred to but her name is lost. Their son Ballāla is described as truthful and righteous, a kalpa tree (to supplicants). He is compared to Bānāsura (in strength). His younger brother Vishnu is said to have obeyed him as the younger brother of Rāma (Lakshmana) served Rāma by destroying the hosts of enemies. We next find it stated that Tribhuvanamalla-Ballāla-Poysaladēvar was ruling Gangavādi-nāḍ, destroying the wicked and protecting the righteous. A merchant is next introduced who lived during his reign. He is given the title mahā-vadda-vyavahāri and is described as a devotee of Vishnu. As the inscription stops here after giving the date no further information is available either regarding the king or the charities of the merchant.

The dating is very imperfect, only the names of the cyclic year and month, *viz.*, Chitrabhānu and Pushya being given. Neither the Śaka year nor the tithi is mentioned. The year Chitrabhānu occurred only once in the reign of Ballāla I, *v.e.*, in 1102 A.D. and the Pushya of that year corresponds roughly to the month December, 1102 A.D. There are only a few dated inscriptions of Ballāla I (E.C.V, Belur 141 of Ś 1024, Vikrama or 1100 A.D., Belur 199 of S 1023 Vishu, or 1101 A.D., Hassan 161 of Tārana or 1104 A.D., Hassan 169 of Ś 1028 Vyaya or 1106 A.D. being the most prominent among them). The title Tribhuvanamalla Poysala or Tribhuvanamalla Ballālapoysāla is applied to him in all these epigraphs and he is said to be ruling Gangavādi 96,000 province in the first and third of these and over Konkana, Ālvakhēda, Bayalnāḍ, Talakāḍ, and Sāvimala in the second of the

above inscriptions It is certain from this that the conquest of Gangavādi was already begun in the reign of Ballāla I and was completed in the reign of Vishnuvardhana.

It is important to note that according to this inscription, Ballāla I's younger brother had the name Vishnu even in 1102 A.D. when he had not yet become king and the story that when Rāmanujāchārya visited him as king and converted him to Vaishnavism about 1106 A.D. he changed his name from Bitti or Bittiga to Vishnu or Vishnuvardhana is opposed to the evidence of this record and seems to be a later invention.

The comparison of Ballāla I to Bânâsura in line 14 of the present record is significant. Bânâsura was a devotee of Śiva and it is said that Śiva acted as the door-keeper of Bânâsura. Ballāla I is described in later inscriptions as a worshipper of Śiva (Paramârâdhyam Mahêsam is applied to Ballāla I in E. C. V, Hassan 65 of S 1071).

7

In the village Tolalu of Arehalli hobli on the *prabhāvali* of the image Ganapati in the coffee estate of Studar Sahib

Size : 1½' x 1'

Kannada language and characters

ಬೇಲೂರು ತಾ|| ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ತೊಳಲಿನ ಮಿ|| ಸ್ವಾಡರ್ ಸಾಹೇಬರ ಕಾಫೀ ತೋಟದಲ್ಲಿರುವ ಗಣಪತಿ ವಿಗ್ರಹದ
ಪ್ರಭಾವಳಿಯಲ್ಲಿ ಕೆತ್ತಿರುವುದು
ಸ್ವಸ್ತಿ ಚಂದ್ರಲೇವತಿ ಮಗ ಮನೆ ಗಂಗಯ

Note.

This short one-lined epigraph is carved above the Ganapati image on its *prabhāvali*. It gives the name of the stone-carver who made the image. No date is given, nor the king named. The characters are Kannada and seem to belong to the 14th century. The name of the stone-carver or engraver is given as Manne Gangaya, son of Chandralevatthi (probably a mistake for Chandralevabbe). The image of Ganapati has the usual crown and other ornaments and has four hands the right upper holding an elephant-goat, the left upper, a noose, the left lower the trunk of the elephant-face, and the right lower what looks like a fruit. There are also several stone images in the neighbourhood, viz., Bhairava, Nârâyana, Sapta Mâtrikas, Ganêsa with his consorts Siddhi and Buddhi, etc, all of which seem to indicate the existence of a Ganapati or Śiva temple in the neighbourhood at some early date.

KADUR DISTRICT.

KOPPA TALUK.

At the village Kigga in the hobli of Kigga, on a slab set up in the street opposite the Rishyaśringêśvara temple (Koppa Taluk 42 Revised)

Size 4' × 1-6".

Kannada language and characters

ಕಿಗ್ಗದ ಹೋಬಳಿ ಕಿಗ್ಗದ ಗ್ರಾಮದ ಪುಷ್ಯಶೃಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದಣ ಬೀದಿಯಲ್ಲಿ
ನಟ್ಟಿರುವ ಕಲ್ಲು ಪ್ರಮಾಣ 4' × 1-6".

1. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ
2. ಶಾಲವಾಹ ಶಕ ವರ್ಷ ೧೬೦೩ನೆಯದು
3. ಮಫತಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ ೧೨
4. ಗುರುವಾರದಂದು
5. ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರಿಗೆ ಮರಕಲು ಗ್ರಾಮ
- 6.
- 7.
- 8.
9. . ಧರ್ಮವಾಗಿಯಿದ್ದಲ್ಲಿ
10. ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟ ಉತ್ತರವಾಗಿ
11. ಸಹಿರಣ್ಣೋದಕವಾಗಿ ಉ
12. . . . ಧರ್ಮಪಮಾಡಿದೆ ಉ|| ಶ್ರೀ (ನಾಗರಾಕ್ಷರದಲ್ಲ)

Note.

This inscription is much worn out so that several lines are not clearly legible. It records the gift of some land in the village Marakalu as *sarvamānya* (free from imposts) for services to the god Mallikārjuna made on Thursday, the 12th lunar day of the dark half of Phālguna in the year Durmati, 1603rd year of the Śālivāhana era. The name of the donor is lost. Marakalu is the old name of the village Kigga. Mallikārjuna is the name of a linga recently set up in a part of the (Rishya-sringa) Kiggêśvara temple. It is said that it was removed from some temple which stood near the river Tungā to the east.

The date corresponds to Thursday, 23rd February, A. D. 1682.

At the village Kudunelli, a hamlet of Hālamuttūr in Hariharpur hobli Copy
of a copper plate in the possession of Gōpālākṛishṇabhāṭṭa

Kannada language and characters

ಕೊಪ್ಪ ತಾಲ್ಲೂಕು ಹರಿಹರಪುರದ ಹೋಬಳಿ ಹಾಲಮುತ್ತೂರು ಕಾಲುವಳಿ ಕುಡುನೆಲ್ಲಿ ಗ್ರಾಮದ
ಗೋಪಾಲಕೃಷ್ಣ ಭಟ್ಟರ ವಶದಲ್ಲಿದ್ದ ತಾಳ ಪ್ರತಿ ಶಾಸನದ ನಕಲು.

ಪ್ರಮೋದತ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬ ೧ ಲೂ ಶ್ರೀಮತು ಕೆಳದಿ ಚೆನ್ನಮಾಜಿಯವರು ದೊಡ್ಡ ಚೆನ್ನಪ್ಪಯಗೆ ಬರಶಿ
ಕಳುಹಿದ ಪ್ರಯೋಜನ ಬೆಳ್ಳರೆ ಕುಡುನೆಲ್ಲಿ ಚೆನ್ನಂಣನು ಹುಜುರು ಬಂದು ತನ್ನ ತಮ್ಮ ಕೃಷ್ಣರನು ಬೆಳ್ಳರೆ ಶೀಮೆ ಹೊಸೂರ
ನಾಡಪಾಲ ಮೂಡಲಪ್ಪಲಗ್ರಾಮದಲ್ಲೂ ಪುಟ್ಟಗಲುಡನ ಬರಮ ಕಾಳಗಲುಡನ ಭೂಮಿವಳಿಗೆ ಚಲುವಾನು
ಭೂಮಿಯನ್ನು ಮೂಲಕ್ಕೆ ಮಾಡಿಕೊಂಡು ಯಿದನ್ನು ಆ ಭೂಮಿಯನ್ನು ಕುಡುನೆಲ್ಲಿಯಲ್ಲಿ ತುಂಗಭದ್ರಾತೀರದಲ್ಲಿ ತಾನು ದೇವ
ಸ್ಥಾನ ಕಟ್ಟಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದ ಗಂಗಾಧರೇಶ್ವರ ದೇವರಿಗೆ ಉತಾರವ ಕೊಟ್ಟರೆ ಕ್ರಯವಕೊಟ್ಟೇನು | ಆರೀತಿ ಸ್ವಾಸ್ಥ್ಯಪಾಲಿಸಿ
ಕೊಳ್ಳಬೇಕೆಂದು ಹೇಳಿಕೊಂಡ ಸಂಬಂಧ ಯಿವನ ಕೈಯ ಕ್ರಯಗೆ ೫೦ ಐವತ್ತು ವರಹಾನ್ನು ಅರಮನಿಗೆ ತೆಗೆದುಕೊಂಡು
ಆಗಲುಡನವಳಿಗೆಯವಮಾಡಿಕೊಂಡ ಮೂಲದ ಭೂಮಿಸ್ಥಳದ ಶೇನಭೋಗ ಬರಕೊಟ್ಟ ಪಟ್ಟಪ್ರಮಾಣ ಬೀಜವರಿ ೫೦ ೭ ಹೊಳೆವರಿದು
ತೋಟ ಹಾಕಿದು ಸಹಾ ೫ ೧ ಉಳಿದು ಶುಭ ೫ ೭ಕ್ಕೆ ರೇಖೆಗೆ ೨ ತಾನು ತರುಗೆ ೧ ತೋಟದಿಂದ ಕಳದ ಗದ್ದೆ ರೇಖೆಯಲ್ಲೂ
ಕಳದ ಗದ್ದೆ ೫ ೨ಕ್ಕೆ ಮರ ೧೦೦ಕ್ಕೆ ಗ ೧ ಅಂತೂ ಗ ೩||೧ ಮೂರುವರಹಾಂನ್ನು ಆರು ಹಣವಿಗೆ ವಿವರ ಸಿಸ್ತಿನಿಂದ ಮೂರು
ವರಗೆ ೩ ನಷ್ಟ ರುಧಿರೋದ್ದಾರಿ ಸಂವತ್ಸರದಲ್ಲೂ ನಿಲಿದ ನಷ್ಟದಿಂದ ಗ || ೧ ಉಭಯಂ ತೋಟಗದ್ದೆ ರೇಖೆ ಪ್ರಮಾಣು ಗ ೩||೧
ಪ್ರಾಕುನಷ್ಟದಿಂದ ಕೂಡಿದ್ದು ಗದರೇಖೆ ೫೦ಕ್ಕೆ ತೋಟಹಾಕಿದು ಮರ ೧೦೦ಕ್ಕೆ ೫ ೨ ನು ಶುದ್ಧ ೫ || ೩ಕ್ಕೆ ಯಾಗ ಕೂಡಿದು ೧||೦
ಉಭಯಂ ೩||೨|| ಮೂರುವರಹಾಂನ್ನು ಯೇಳು ಹಣವಡ್ಡದ ಸ್ವಾಸ್ಥ್ಯಯಂನ್ನು ಯಾಗಂಗಾಧರೇಶ್ವರ ದೇವರ ದೇವತಾ
ವೆಚ್ಚಕ್ಕೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟು ಯಾಭೂಮಿಗೆ ವಾಮನ ಮುದ್ರಾಶಿರಾಸ್ಥಾಪಿತ ಮಾಡಿಸುವ ಬಗ್ಗೆ ಹುಜುರಿಂದ ಉಳಿಗದ
ಶಿವಗನ ಕಳುಹಿಬೇ ಚಲುಗ್ರಾಮದವರ ಕರತಿಕೊಂಡು ಗಡಿತಕ್ರಾರಬಾರದ ರೀತಿಯಲ್ಲಿ ಯಿವನ ಮುಂತ್ರಿಬುರೇಖೆಪ್ರಮಾಣು |
ಭೂಮಿಗೆ ಶಿರಾ ಸ್ಥಾಪಿತವಮಾಡಿಕೊಟ್ಟು ಕಾಗದವ ಸೇನಭಾಗ ಕಡಿತಕ್ಕೆ ಬರಶಿ ತಿರುಗಾಯುವನ ವತಕ್ಕೆ ಕೊಡುವುದಾಗಿ || ಯಥಾ
ಪ್ರತಿ ಶ್ರೀ

Note.

This purports to be a copy of a nīrūpa, the original of which is not found. It is written on palm leaves in Kannada characters of nearly 100 years ago.

The record registers the gift of some land of the annual revenue of 3 varahas, 7 hanas and 1 adda in the village Mūdalabail in Bellarasīme and Hostūranādapālu to one Chennanna of the village Bellare-Kudinelli after taking 50 varahas as the price of the land. This grant was made, free of taxes, as an offering to God Śiva for services in the temple of Gangādharaśvaradēvaru newly set up by the donee in the village Kudinelli, on the bank of the Tungabhadra river. The donor was Chennammāḷi, queen of Keladi (1671-1697) and the date given in the grant is Pramōdūta samvatsara, Mārga. ba. 1 (No Saka year is given) and is equivalent to 6th December 1690 A D taking S' 1612 Pramōdūta as the year intended, it being the only cyclic year of the name Pramōdūta occurring in her reign.

Full details are given of the land granted, etc. The letter is addressed to Dodda Chennappaya. It is also stated that Chennanna (probably the same as Dodda Channappaya) went in person before the queen and made a representation that his younger brother Ísvara took some land (named Cheluvânu-bhûmi) as property (mûla) from Puttagauda's (son ?) Barama Kâlagauda in the village Mûdalabail and that he wanted to give it away to the god Gangâdharêśvara set up newly by him at Kudinelli and he would pay a fixed price for the land being made free of encumbrances. Thereupon the price amount of 50 varahas was taken from him and credited to the Palace and the necessary charter of gift was issued. The land granted consisted of wet lands and garden. Details are given of the sowing capacity of the lands and their income, etc. The queen is stated to have sent an officer named Śivaga from the palace with directions that he should make over the lands after setting up boundary stones bearing the effigy of Vâmana in the presence of the inhabitants of the four villages around so that no objection might arise in future. The village accountant (Shanbhog) was directed to copy the letter and return the original to the donee.

10

At the village Bâlehalli in Bâlehonnûr hobli, to the right of the inscription published as Koppa 6 in E C VI, within the enclosure of the Vîrabhadra temple.

Kannada characters and Sanskrit language.

ಬಾಳೆಹೊನ್ನೂರು ಹೋಬಳಿ ಬಾಳೆಹಳ್ಳಿ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಾಲಯದೊಳಗೆ ನಟ್ಟ ಕಲ್ಲು ಕೊಪ್ಪ
ತಾಲ್ಲೂಕು 6ನೇ ನಂಬರಿನ ಶಾಸನದ ಬಲಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು

- 1 ವೀರಭದ್ರೋಸ
2. ದಾಭದ್ರೋಛ
3. ದ್ರಾಣಾಂ ನಿ
4. ಜಮಂದಿರಂ
- 5 ಬೊಲ್ಲುಭೂ
6. ಪಂ ಚಿರಂ ಜೀ
7. ಯಾತು ಗಣ
- 8 ಪಂ ಸರ್ವಸಿ
9. ಧ್ವಿಃ

Transliteration.

1. Vîrabhadro sa-
2. dâ bhadro bha-
3. drâṇâm ni-
4. ja-mandiram

5. Bollu-bhû-
- 6 pam chiram jî-
- 7 yâtu gana-
- 8 pam saivva-si-
- 9 ddhidah

Translation

May Virabhadra, who is always auspicious, and a true abode of all good things and conferrer of success in every undertaking, make Bollubhûpa, who is a general (*ganapa*, lit lord of hosts) live prosperously for long

Note.

This is a short inscription carved on a side of the slab bearing another inscription previously published. It consists of a stanza in Sanskrit added on after the previous inscription invoking blessings on Bollubhûpa (called also Bollarasa). The prayer is addressed to the god Virabhadra, the deity enshrined in a temple in the enclosure of which the inscription slab is set up. The word *ganapa* used as an epithet in praise of Bollubhûpa means a general. The word *gana*, according to the Mahâbhârata, denotes a division of army consisting of 27 elephants, 27 chariots, 81 horses and 135 foot-soldiers.

Bollubhûpa or Bollarasa was a general and a subordinate of Mâdarasa who was a governor of the provinces Âraga, Sayidugutâ and Konkana under the Vijayanagar king Bukka I (1356-1377 A. D.). Bollarasa was an officer looking after customs under him, 'Bollarasanu Makkivanu mâduttiddalli' in lines 6 and 7 of Koppa 6. Here *makkivanu* is probably a mistake for *sumkavanu*. He is spoken of as *kumâra* of Mâdarasa. But elsewhere (M. A. R. 1929, p. 171) he is spoken of as a subordinate of Mâdhavamantri (which is another name of Mâdarasa) and the word *kumâra* probably indicates only the affection shown by Mâdhavamantri to him (Thus Sômadandêsa is spoken of as *priya-putra*, beloved son of king Narasimha III in E. C. III, T-Narsipur Taluk, 97, line 21, but he was really the son of Hemmeya-dandanâtha as stated in line 25 of the same record).

No date is given in the record. But the inscription on the other side of the slab is dated 1368 A. D. and the present record also may be assigned to the same date.

11

At the same village Bâlehalli, on the back side of the slab containing the inscription published as No. 7 of Koppa Taluk, within the same Virabhadra temple enclosure.

Kannada language and characters

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಕೊಪ್ಪ ತಾಲ್ಲೂಕು 7 ನೆಯ ನಂಬರು ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

1. ನಿರಾಳದೇವನ	17. ರು . ಗೆಯನಾಡವ
2. ಮಗ ಎರಡಿಯಂಕ	18. ರು ನಾಲ್ವಣಿಗೆಯ
3. ಯ ಮಹದೇವನ ಮ	19. ತಿಯನಾಡುಭೂಮಿಯ
4. ಗ ಹರಿಯಂಣ ಯಂತಿ	20. ನಾಡುವೀರೇಸ್ವರ ದೇ
5. ಪರಿಬ್ಬರು ವೀರೇಸ್ವರದೇವ	21. ಪರಿಗೆ ಆಮೃತಪಡಿಗೆ
6. ರ ನಾಳುವರು	22. ಅರಸಕೆಱುಭೂಮಿಯ
7. ಸ್ವಸ್ತಿಶ್ರೀ ಸಕಳ ಕಲ್ಯಾ	23. ಕುಳವಕಡಿದು ಭೂ
8. ಣ ಶ್ರೀಮನ್ನಹಾ ಪ್ರಭು	24. ಮಿಚಂದ್ರು ನುಳ್ಳನಕ
9. ಗಳು ಪಾಲಿಗೆಯನಾಡಿಗೆ	25. ವರ ಬಿಟ್ಟದಮ್ಮಾ ಇ
10. ಮುಖ್ಯರಪ್ಪ ? ಸಾತಮಂ	26. ದನುಅಪವನು
11. ಗಲದ ಹೆಬ್ಬಾರುವರು ಅ	27. ಅಳಿವಿದಡವಾಣ
12. ದಮಳಿ ಕಾಳವೆಗ್ಗೆ ಡೆ ಹೊ	28. ರಾಸಿಯಲಿ ತಡಿಯ
13. ದಳದ ಮನನಡೆ	29. ಲಕವಿಲೆಯ ಕೊ
14. ಯ .	30. ಂದಕಮ್ಮದಲ್ಲ ಹೋ
15. ಬಾಳೆಯಹಳಿ	31. ಹರು
16. ನಗುಲವೆಗ್ಗೆಡೆಯ	

Note.

This record is engraved on the back side of a slab, on the front side of which is carved an epigraph (Koppa, 7) containing the gift of some land in Bālehalli for the god Vîrêśvara (Vîrabhadra) by Bommarasa, household officer (*maneya-adhikāri*) of Mallappa-vodeyar, minister of Hariyappa Vodeyar of Āraga, who was a son of Mārappa Vodeyar, brother of Harihara I. It is dated in the year Nandana equivalent probably to 1412 A. D. (See p 77, Translations of E. C. VI)

The present record is not dated nor does it contain the name of the reigning king. It seems to be a continuation of the previous record. It states that two persons named Eradiyankaya, son of Nirālādēva, and Hariyanna, son of Mahadēva, were entrusted with the administration of the temple of Vîrêśvara. Further certain persons seem to have given some land in Arasakere for the food offerings of the god Vîrêśvara. These donors are the mahāprabhu Sātāmangalada Hebbāruvar chief of Pālaligeṇanād (?), Kālaveggade of Adamali, ... Nagulaveggade of Bāleyahalli, etc.

The usual imprecation that the violators of the charity will incur the sin of slaying cows at Vāranāsi is found at the end of the grant.

Owing to lacunae and poor engraving, several words cannot be clearly made out in this record.

12

MŪDAGERE TALUK

At the village Angadi, in the Hobli of Gônibid, on a viragal set up in front of the village entrance.

Size 6' × 2½'

Kannada language and characters.

ಮೂಡಗೇರೆ ತಾಲ್ಲೂಕು ಗೋಣಿಬೀಡು ಹೋಬಳಿ ಅಂಗಡಿಗ್ರಾಮದ ಊರು ಬಾಗಿಲ
ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 6' × 2½'

Iನೆಯ ಪಟ್ಟಿ

1. ಸ್ವಸಿತ್ತ್ರೀಮನ್ಮಹಾಮಣ್ಣ ಕೇಸ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂ ಯಾದವಕು
2. ಲಾಂಬರದ್ಯುಮಣಿ ಮಲಹರೋಳ್ಗಣ್ಣಾಧ್ಯನಾಮಾವಳಿ ನಮೇ
3. ತರಪ್ಪ ಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲಪೊಯ್ಯಳ ಬಿಟ್ಟಿದೇವ ತಳಕಾಡ

IIನೆಯ ಅಡ್ಡಪಟ್ಟಿ

4. ಹರಿಯಿಟ್ಟಿಡೆ ಅದಿಯಮನಿದಿರಾನ್ತು ಕಾದಿ ಅನೆಯನೊತ್ತಿ ಕಾಧುತ್ತಿ
5. ಹೆಲ್ಲ ಬಿಟ್ಟಿದೇವ ಹೊಯ್ಯಳಸಾಹಣಿ ಬಾಸಯನ ಕರೆದೊರೆಯೆಅನೆ
6. ಯಂಮಗುರ್ಚಿ . ಹರಿಯಿಸಿ ಕಾದಿಮೇಲಾಳಿಪ್ಪರಕೊಂದು ಕಾ
7. ಲಾಳಿಪ್ಪರ ನಿಜುದ ಜೋಳವಾಳಿಯ ನೆಹಿದ ಬಾಸಿ ಸುಪರ್ಷಾ ಗಂಧಿನೆಯ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರ ಮಾರ್ಗಶಿರ
8. ಮಾಸ ಕ್ರಿಷ್ಣ ತ್ರಯೋದಸಿ ಸುಕ್ರವಾರದಂದು ತನ ಜೀವಿತವಂ
9. ಮು ? ಣ್ಣಜೀವಿತವಾಗಿ ನಿಲಿಸಿದ || ಆತನಸತಿ ಶ್ರೀವನಿತೆಗೆ ದರ
10. ಣೆಗೆ ವಾಗ್ಗೇವಿಗೆ ರುಗ್ಮಿಣಿಗೆ ರತಿರಂಜೆಗೆ ಸೀತಾದೇವಿಗೆ ಕೊನ್ನಿಗೆ ಸಾಹ
11. ಣಿಬಿಕ್ಕಬೆಯಿಮಿಲ್ಲಲಿ ಗುಣಕೆ ಮಚ್ಚರ ಮುಂಚ್ಚೇ

IIIನೆಯ ಪಟ್ಟಿ

12. ಮನಣೋಜಂ ಮಾಡಿದಂ ಕಲ್ಯಾ ಮಾಡೆಯೋಜಬರೆದ ಸಾಸನವಾ ||

Note.

This is a viragal of the reign of the Hoysala king Vishnuvardhana. He is called here Tribhuvanamalla-Poysala Bittidêva after his overlord Tribhuvanamalla Vikramāditya VI (1076-1126). The titles given to Bittidêva are mahâmandalêśvara, lord of the excellent city of Dvârâvatî, a sun to the firmament, that is, the Yâdava race and conqueror of the Malapas. His fight with the Chôla general Adiyama in the attack on Talakâd is recorded here and it is stated that Adiyama fell on the enemy's elephants and fought. The Hoysala general Bittidêva Hoysala Sâhanî is next named and a warrior named Bâsaya is said to have fought valiantly under his

orders, faithful to the salt he had eaten (jôlavâliyam nerada) and killing many foot-soldiers and mounted soldiers, fell in the battle and died His wife Bikkabe who is described as an equal of Lakshmi, Earth, Sarasvatî, Rukminî, Ratî, Rambhâ, Sîtâdêvi and Kuntî, seems to have followed him as "Satî" but the passage is not clear on this point. One Masanôja is said to have set up the stone and Mâdeyôja stated to have written or engraved the inscription

The date of the death of Bâsaya, the hero of this record, is given as S'1039, Hémalambi sam Mâr. ba 13 Friday which corresponds to Friday, 23rd November 1117 A D.

There are a few lacunæ in lines 2, 6, 9 and 12 The sculptures on the stones depict a fight on horseback and elephants and the fall of a warrior in battle and his transfer first to Svarga and then to Kailâsa.

The siege of Talakâd and the defeat of the Chôla general Adiyama by the king Vishnuvardhana are referred to in several inscriptions of the period Cp, E C III, Malvalli 31 of S 1039

The present inscription has been noticed in Inscription No 14. (See p 244 of the Kann nothing more had been deciphered previous has been cleared and fully deciphered now

13

At the village Uggehalli in the hobli o
holagêri (quarters of the Âdikarnâtakas.)

Size 4' ×

Kannada language and

ಮೂಡಗೇರೆ ತಾಲ್ಲೂಕು ಗೋಣಬೀಡು ಹೋಬ್ಬೆ
ಬಿದ್ದಿರುವ

ಕನ್ನಡ ಅಕ್ಷರ ವ.

ಪ್ರಮಾಣ 4

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ತಳಕಾಡು ಗೋಣಭುಜಬಳವೀರ
- 2 ಬರಾಳ ದೇವರು ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿ ದ್ವಪುಗಳಿಯು
- 3 ಕೆ ನಿಗುಂದದ ಮಹಾಜನಂ ಬಿಟ್ಟದು ಭೂಮಿ .
- 4 ಬಿಟ್ಟರು ಈವಸಂವತ್ಸರದ ಪುಷ್ಯದ ಸು ೧೦|| ಇ
- 5 ದರ್ಮವ ಕಡಿಸುವರು ವರಣವನಿಯಲಿ ಬ್ರಾಹ್ಮಣರ
- 6 ವಿರೆಯಕೊಂಡ ಪಾಪವ ಹೋಹನು ದರ್ಮವ ನಡಪ
- 7 ಕೊಟ್ಟು
- 8 ಈ . ಕನಿಯಾಚರಿ ಮಾಡಿದ ಕಣ್ಣರಣಿ

Note.

This inscription belongs to the reign of the Hoysala king Viraballâlâdêva. The titles applied to him are conqueror of Talakâdu, and possessed of strong arms (bhuja-bala).

The present record registers the gift of a plot of land to the temple of Îsvara in the village Ugali (same as the present Uggehalli) by the mahâjanas of Nirgunda. Nirgunda or Nirgundanâd is a district around the village Nirgunda, situated in the present Hosadurga Taluk, Chitaldrug District. (For Nirgundanâd see E. C. V. Arsikere 17 of S'1061).

The inscription is not dated in any era but merely gives the cyclic year, month and tithi, Yuva sam Pushya su. 10 From the nature of the characters and the title applied to the king Ballâla, the record seems to belong to the reign of Ballâla II and the cyclic year Yuva occurs only once in his reign, *viz.*, 1215 A D. Taking this year the date corresponds to 1st January 1216. The engraver of the grant is called Kanyâchârî The usual imprecation against the violators of the grant is found in lines 5 and 6 after which there are lacunæ due to the characters being quite worn out and thus having become illegible

14

At Kalasa, in the hobli of Kalasa, in the temple of Kalasêśvara, an inscription engraved on the back side of the slab bearing the epigraph No. 39 of Mûdagere Taluk.

Kannada language and characters.

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಕಳಸ ಗ್ರಾಮದ ಪ್ರಿಂಟ್ ನಂಬರು 39ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಮೆಗಲೆಅನೆಮೊಫೆಯ ಜೋಕಿ ಹೆಗಡಯ ಮಗ ಕೋಜಯ
- 2 ಕೈಯಲ್ಲೂ ನಾಲುಮಾಣಿಕೊಂಡ ಭೂಮಿ ಅನೆ ಮೊಫೆಯ ಭೂ
- 3 ಮಿಯೊಳಗೆ ನಡುಬೈಲಲೂ ಕಾರ ಗದ್ದೆ ೧ ಕಂ ಬೀಜವರಿಸ ೨|| ಅದಕ
- 4 ಕೆಳಗಣ ಗಾಣ ೧ ಕಂಸ | ೦ ಉಭಯಂಸ ೨||| ೦ಕ್ಕೆ ಗಡಿಸ ೧೬ ||
- 5 ಒಪ್ಪಗು ಆಗಡಿಸಹ ? ಬೀಜವರಿಸ ೧| ೦ಕ್ಕೆ ಗಡಿಸ ೩ ||| ೦ಉಭ
- 6 ಯಗಡಿಸ ೨೦ | ೦ ಯಾಗಡಿಯನೂ ಆ ಭೂಮಿಗೆ ಸ
- 7 ಲ್ಲವ ಹಿತ್ತಿಲು ಮನ ನೆಲ ಹೊಲ ಸಹವಾಗಿ ಗಂಡಿಗೆ ಮೂಲ ಹೆಂ
- 8 ಣೆಗೆ ಕಂನ್ಯಾದಾನವಾಗಿ ಗ್ರಾಮನಾಡುಹಲರು ನರೆಯವರು ಮುಂ
- 9 ದಿಟ್ಟು ಯಾ ಭೂಮಿಯುಸಿಧಾಯವನೂ ಯೆಂದೆಂದೂ ಆ ಕೋ
- 10 ಜ ತಾನೆ ತೆತ್ತು ಬಕೆನೆಂದು ವಹಿಸಿಕೊಂಡು ಧಾರೆಯನೆಡದು
11. ಕೊಟ್ಟನು ಯಾಗಡಿಯದ್ದಕ್ಕೆ ಹಣಗ್ತುಗೆ ವರುಶಕ್ಕೆ ಧನುಪೂಜೆಗೆಸ
12. ಲುವಗೆ ೧|| ೩೧ಕ್ಕೆಯಾಕಲ್ಲ ಒಳವೆಯಲೂ ಬರದದ್ದನ ೭ ನುಳಿ
- 13 ದುಗೆ ೧ ರ್ ೧|| ಕ ಉತ್ತುಕಾರಗೋಡಗಡಿಯ ಮೇಲೆ ರ್ ೧ ನುಳಿದು
- 14 ಗ ೧ರ್ || ಕಾರ್ತಿಕ ಶುಭ ೧೧ ದಿನ ದೇವಿ ಬಿಜಯಂ ಮಾಡಿದಾಗ ರಂ
- 15 ಗ ಪೂಜೆಗೆ ರ್ ೩ರುಶೋ ಸ್ವರ್ಗಕ್ಕೆರ್ ೬|| ಅಂತುಗೆ ೨ ಯತಂ ರುಶೋಸ್ವರ್ಗಕ್ಕೆಹೊ
16. ನ ಉರ ನಾಗಣ ಹೆಗ್ಗಡೆ ಬೀಜ ಹೊಂನ ತಗೆದುಕೊಂಡು ತಂನಮೂಲ

- 17 ದ ಮೇಲೆ ಕುಳಕ್ಕೆ ಬರಿಸಿಕೊಟ್ಟ ಭೂಮಿ ಮರಕಿ ಗೋಡಲೂಕಾರಗದ್ದೆ
 18 ಹಾಳೆ ೨ ಕ್ಕಂ ಬೀಜವರಿಸ ೨ || ೦ ನಡುವಣ ಗದ್ದೆ ೧ ಕಂ ಸ ೧ ||೦
 19. ಆ ಮೇಲಣ ಗಂಣ ೧ಕ್ಕಂ ಸೆ || ೦ ಅಂತು ಸರೂಪ ೪ ಕಂ ಬೀಜವರಿ ಸ
 20. ಸಳ ||೦ ಯಾ ಭೂಮಿಯ ಮೇಲೆ ವರುಶ ೧ ಕಂ ನಡಸಿ ಬಹುದು ಹ
 21. ಹಣಗುತ್ತಗೆ ಲ್ ೭|| ಯಾಧಮ್ಮಗಲೊಳಗೆ ಧನುಪೊಜೆ ೩ ೧ ಕಂ ದೇವರಮಾ
 22. ಣೆ ಸಂಕಯ ನಡಸೂದು ದಿನ ೧೫ ಗಂಗಾದೇವಿ ಕಳಸ್ವನಡಸುವದಿನ
 23. ೧೫ ಕಾರ್ತಿಕ ಪೂಜೆಯನೂ ಕಳಸ್ವನ ಅಳಿಯ ಚೆನ್ನು ನಡಸುವನು
 24. ಯಾ ಧಮ್ಮಕ್ಕೆ ಆಳುವಿದವರು ವಾರಣಾಸಿಯಲ್ಲಾ ಸಾವಿರ ಗೊವವಧಿ
 25. ಸ್ತ ಪಾತಕಕೆ ಹೋಹರು ತಂಮ್ಮ ಮಾತ್ರಗಮನವ ಮಾಡಿದ ಪಾತಕ
 26. ಕೆ ಹೋಹರು || ದಾನಪಾಲನಯೋಮ್ಮಧ್ಯೆ ದಾನಾ ಶ್ರೇಯೋನು
 27. ಪಾಲನಂ ದಾನಾಸ್ವರ್ಗಮವಾ ಪೋತ್ತಿ ಪಾಲನಾದ ಚುತಂ ಪದಂ||

Note.

This is engraved on the back of the stone containing inscription No. 39 of Mûdagere Taluk published in the Epigraphia Carnatica Vol VI and is a sort of continuation of the above record. The previous inscription refers to some grant of lands made by Sûrappa-Sênabôva for the god Kalasanâtha during the reign of Krishnarâya at Vijayanagar and Immadi-Bhairarasa-Odeyar at Kalasa in 1516 A. D. The present record gives further details of the grant made by the said Sûrappa-Sênabôva —

A plot of land called Kâragadde in the village Ânemoghe bringing an annual income in paddy of 20½ salages was sold by the donor to one Kôja, son of Chôkt-hegade and the said Kôja agreed in the presence of neighbours (nereyavaru) that for the full possession of the said plot of land with houses, backyards, open grounds, cultivated fields, etc., within it, he would pay *siddhâya* (fixed rent) to the extent of 20½ salages of paddy every year. For this *gadibhatta* (rent in paddy), a corresponding money rent (*hana-guttage*) was to be paid every year and out of this, expenses of certain festivals were to be defrayed —

For the Dhanus-sankramana festival 1 gadyâna, ½ hana and 31 pies. After making certain deductions from this for sundry payments mentioned in the other side of the inscription slab the net amount available for the above festival would be 1 gadyâna and ½ hana. On the 11th day of the bright half of Kârtika, on the occasion of the visit of the goddess (dêvi bijayam mâdîdâga) 3 hanas would be spent for decorations (*ranga-pûje*) and 6½ hanas would be devoted for *vrushôtsarga* (dedication of a bull for the temple and leaving it to roam free). Altogether 2 gadyânas would be paid every year for the festivals from the income of the land in Ânemoghe.

For the supply of bulls for the *vrushôtsarga* ceremony, Nâganaheggade of the village Hosavûr had taken the *bija-honnu* (capital amount) and set apart 4 plots of land of the sowing capacity of 4½ salages (of paddy) and the lands had been let

out for an annual rent of $7\frac{1}{2}$ hanas and this amount would be expended for the purpose mentioned before.

The management of the special services during the festivals specified before was to be entrusted to the following persons —

The Dhanurmâsa festival would be looked after by Dêvaramâni Sankaya for 15 days and by Gangâdevikalasava for 15 days. The festival in the month Kârtika would be managed by Chennu, son-in-law (aliya) of Kalasava.

The usual imprecation occurs at the end of the grant. In lines 7 and 8 while describing the incidental rights connected with the land in the village Ânemoghe sold to the person named Kôja we find the phrase *gandige mâla hennige kanyâ-dânavâgi* meaning the right of a male to succeed to the property through the gift of a girl. This indicates that the custom of the property descending through female children was in vogue in the neighbourhood of Kalasa.

No date is given in the grant. The date given in the inscription on the other side of the slab, viz, S' 1438 Dhâtu-samvatsara-Dvitiya Śrâvana sū 13 Ravivâra corresponding to Sunday 10th August 1516 A.D. is also the date of the present grant.

15

At the same village Kalasa, in the Kalasêśvara temple, on the backside of the slab containing inscription No. 40 of Mûdagere Taluk.

Kannada language and characters.

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಕಳಸಗ್ರಾಮದ ಪ್ರಿಂಟ್ ನಂಬರ್ 40ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲರುವುದು.

1. ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾ
- 2 ಮರಚಾರಪ || ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
3. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೪೬೯ನೆ ಸಂದುವ
- 4 ತರ್ಮಾನ ಪ್ಲವಂಗಸಂವತ್ಸರದ ವಯಿಶಾಖ ಬ ೧೦ ಚಂದ್ರವಾರದಲೂ ಶ್ರೀ
5. ಮತ್ತು ಶ್ರೀಮಂತ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ
- 6 ಸದಶಿವಮಹಾರಾಯರು ಸುಖರಾಜ್ಯಂಗೈಲುತಿಹಲಿ ಕೆರವಸೆಯಚಂದಲ
- 7 ದೇವಿಯರಕುಮಾರರು ಅರಿಯಕಂಡರದಾವಳಿ ಶ್ರೀ ವೀರಪಾಂ
8. ಡೈಪವೇಡೆಯರು ಘಟ್ಟದಕೆಳಗೆ ಘಟ್ಟದಮೇಲೆ ರಾಜ್ಯವನಾಳುವಾಗ ತುಳುರಾ
9. ಜ್ಯೋತಿಸ್ಸಗೆ ವರುಷ ೧೦ ತುತಪ್ಪದೆ ಆ ಮನೆ ಆ ಹೊಲಗಳು ನಡೆ
- 10 ಪುತ್ತಿದಾಲು ನಮಗೆ ಕಳಸನಾಥ ಕುಲಸ್ವಾಮಿನಂಮಹೇಸರಲೂ ಎಂಟು
- 11 ದಿನಕೊಂದು ಆ ಮನೆ ಆ ಹೊಲ ನಡೆಯಬೇಕೆಂದು ಸಾವಿರಗ್ರಾಮಮೂ ? ವರುಪ್ರ
12. ಭೂಗಳಮುಂದಿಟ್ಟು ಶ್ರೀ ಕಳಸನಾಥದೇವರಿಗೆ ಮಾಡಿದ ಧರ್ಮನಿತ್ಯರುದ್ರ
13. ಜಪ ಸೋಮವಾರದಲೂ ಪಂಚಾಮೃತ ಅಭಿಷೇಕನಯಿವೇದ್ಯ ರಂಗಪೂಜೆದೀಪಾ
14. ರತಿಗೆ ? ರುದ್ರಪೂಜೆ ಧತ್ತಕೆ ಕೊಟ್ಟಗ್ರಾಮ ಸೋಮವಾರಕೆ ನಿಡವಲೆ ಗ್ರಾನುದಲುಡೆ
- 15 ಧ್ವಲು ಬ ೧೬೦ ಕಲುಗೋಡಲು ಬ ೧೧೦

16. ಉಭಯಂ ಬಿ ೨೭೦ಕೆ ಹೊಂಘತ್ತಿಲ್ಲುಗ ೨೭ರಲಿ
 17. ಗ ||| ತುಪ್ಪನೆಯಿವೇದ್ಯಕೆ ಕರುನಾಯಕೆ
 18. . . . ಬೆಲ್ಲ
 19. . . . ಯೆಂಜ್ನೆಗಂ .

Note.

This inscription records a gift made by some one during the reign of Vira-Pândyapa Vodeyar, son of Chandala-dêvi of Kerevase over the kingdom (of Kalasa-Kârkala) both above and below the Western Ghats for certain festivities to be conducted in the temple of Kalasanâtha at Kalasa. It is dated S' 1469 Plavanga sam. Vaisâkha ba. 10 Chandravâra which is equivalent to May 14, 1547 A.D., a Saturday. Probably the figure 10 is a mistake for 12 and then the date coincides with May 16, 1549, Monday. The king of Vijayanagar at the time named Sadâ-sivarâya is mentioned as the overlord of the Kalasa-Kârkala chief.

The name of the donor is not given. Perhaps the king himself was the donor of the gift recorded. The inscription registers the gift of dry lands to the extent of 160 *khandugas* in the village Nidavale (?) and of 110 *khandugas* in the village Kalugôd, altogether 270 *khandugas* with an income of 27 *varâhas* to defray the expenses of services for the god Kalasanâtha at Kalasa on every Monday, consisting of bathing with the five ingredients (*pañcâmnrita*, viz., milk, curds, ghee, honey and sugar), offering of food, *ranga-pûje* (worshipping with flowers in the temple hall), illuminations, *Rudrapûje* (worship of the God Rudra with certain *mantras*), and *chhatra* (feeding of Brahmans). This charity was placed before the Thousand Villages and Three Prabhus for approval. The object in making this charity is stated to be that in the kingdom of Tulu there was peace and prosperity continuously for the previous 10 years and that Kalasanâtha being the donor's family god, the grant was made for services to the said god in the name of the donor with the object of having similar good fortune in the homes and fields.

16

At the same place, on the backside of the slab bearing inscription No. 41 of Mûdagere Taluk.

Kannada language and characters.

ಮಾಡುಗೆರೆತಾಲ್ಲೂಕು ಕಳಸ ಗ್ರಾಮದಲ್ಲಿ ಪ್ರಿಂಟ್ ನಂಬರು 41ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಯೀಧರ್ಮಕ್ಕೆ ಹೊಕುಳೆಯಚೆನ್ನುವಿನ ಮಕ್ಕಳು
2. ಹೊನ್ನಾಗಿ ಮಾಡಿದ ಮೇಲುಹಿತ್ತಲಿಗೆ ಕಟಿದಾಸಿದಾಯ
3. ದಾಯಾದ್ಯಕಳಸಪ್ಪಗೆನಹೆಗುತ್ತಿಗೆ ಮೆಣಸು ೧೩ ಬ್ರಾಂ

- 4 ಹೃಣಭೋಜನಕೆ ಬಡಿಸುವರೆ ಸುಖರೆ ಮೂಡೆ ೨ ಸೇವಗೆಯ
- 5 ಪಾಯ್ಕೆ ಬೆಲ್ಲ ಮೂಡೆ ೬ಕ್ಕೆ ರವೆನೂಗೆ ಯೆದರುಗೊ
- 6 ಡು ಕಾರಕ್ಕಮಲೆಯಿಂದ ಸುಖರೆ ಮೂಡೆ ೧ ರವೆ ನ ೧೦
- 7 ಹಂದಿ ಗುಂಡಿಯ ಮಲೆಯಿಂದ ಸುಖರೆ ಮೂಡೆ ೧
- 8 ಅಲ್ಲಿ ರವೆನ ೧೦ ಯಿಷ್ಟನು ಕೊಡಿಸಿ ಬಹಲು

Note.

On the other side of the slab we find an inscription recording a grant by the Kalasa-Kâarakala chief Immadi Bairarasa Odeyar in Ś 1438 (1516 A D) of certain lands for the repairs of the Kalasanâtha temple at Kalasa, etc

The present record registers that in connection with the above charities the donor agreed to provide every year a certain quantity of pepper (13 measures), and sugar to the extent of 3 *mudes* for serving at the time of meals for Brahmans, jaggery to the extent of 6 *mudes* for sweetening the *pâyasa* of *sêvage*, (vermicelli), and 3 *saliges* of *rave* (milled wheat) Of these the pepper was to be obtained from the fixed rent (*siddhâya*) imposed on the sons of a person named Chennu for the back-yard newly enclosed by them and also the *guttage* (rent) payable by Dâÿâdya Kalasappa. One *mûde* of sugar was to be obtained from the income of the forest named Kâarakai-male and another *mûde* of sugar and 1½ *saliges* of *rave* from the income of the forest named Handigundiya-male

The record may belong to the same date, *viz*, 1516 A D and the same king Immadi Bairarasa Odeyar as the inscription on the other side Yedarugôdu and Handigundi are villages near Kalasa

17

At the same place, on the backside of the slab bearing inscription No. 49 of Mûdagere Taluk

Kannada language and characters

ಮೂಡಗೇರೆ ತಾಲ್ಲೂಕು ಕಳಸಗ್ರಾಮದಲ್ಲಿ ಪ್ರಿಂಟ್ ನಂಬರು 49ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು

1. ಕೈಗಡಿಭನ ೨೮||೨ ಹಾನೆ
2. ಭನ ೩೧||೨ಕ್ಕೆ ಯ ಭೂಮಿಯ
- 3 ೧||೨ ನೂಕಳದು ಮುಧಮ್ಮಕ್ಕೆ ನ ೩೦ನೂ .
- 4 ಉ ಯ ಭೂಮಿಯ ಹಾ . .
- 5 ಆಚಂದ್ರಾರ್ಕವಾಗಿ ಯಿಧಮ್ಮಕ್ಕೆ ನಡೆಸಿಕೊಂಡು ಬಹಿರಿ
- 6 ಯೆಂದು ಬರಿಸಿಕೊಟ್ಟ ಬರಹ|| ಆ ನೋವಣಗಳ ಕೆಪೆ
7. ಯಕಳಗಣ ಮಾಣಿಕೊಂಡ ಭೂಮಿಮೇರೆ ನಡೆಸುವ ಧಮ್ಮಪ್ಪ
8. ತಿ ನೋಮವಾರಕ್ಕೆ ಅಕ್ಕಿಸಿದ್ದೆ ೧ ಪ್ರತಿ ಪ್ರದೋಶ ದಿನಕ್ಕೆ ಅಕ್ಕಿಸಿದ್ದೆ

9. ಉಭಯಂ ಶ್ರೀ ಕಳಶನಾಥ ದೇವರ ನೈವೇದ್ಯಕ್ಕೆ ಆಚಂದ್ರಾ
10. ಕರ್ವಾಗಿ ಆಸೋವಂಣಗಳ ಮಕ್ಕಳು ಮಕ್ಕಳು ತಿಲಾಂತರವಾಗಿ ನಡೆಸಿ
- 11 ಬಹ ಅಕಿಸಿದೆ ೨

Note.

This is a very fragmentary inscription. Several letters at the ends of lines 1-4 are quite worn out and lost. On the other face of the inscription stone is found an inscription (Mûdagere No 49) which is also fragmentary and records the grant of some money (7 varâhas, 5 hanas) to one Harattama-hebârvar in order that he might in return provide paddy for the daily food offerings in the temple of the god Kalâsanâtha. No date nor the name of the donor is contained therein.

The present record relates to the purchase of some paddy land below a tank by one Sôvanna who agreed to give to the temple the produce 30 salages of paddy every year for the food offerings to the god Kalâsanâtha at the rate of 1 sidde of rice every Monday and 1 sidde of rice on the day of *pradôsha*. The descendants of Sôvanna were also bound to continue to provide the same quantity of paddy every year.

18

At the same place (Kalâsanâtha temple at Kalasa), on the back of the slab containing inscription No 50 of Mûdagere Taluk

Kannada language and characters

ಮೂಡಗೇರೆ ತಾಲ್ಲೂಕು ಕಳಸಗ್ರಾಮದಲ್ಲಿ ಪ್ರಿಂಟ್ ನಂಬರು 50ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು

- | | |
|--------------------------------------|---------------------------------------|
| 1. ಆಸೋವಂಣಗಳೂ ದೇವಿಯ ಮಾನೆಯ | 9. ಪತ್ರಕೂಮಾರಿದ ಧರ್ಮ್ಯ ಆಚಂದ್ರಾರ್ಕ |
| 2. ಯಂತ್ರದಿ [ಪ] ಸರಂಗಪೂಜೆಯ ನಿಕ್ಕಿಸುವರು | 10. ವಗಿ ಮಡಿದಧರ್ಮ್ಯ ಅಮೃತಪಡಿಗೆ ಪ್ರ |
| 3. ಮುತ್ತಯಿದೆಯರೂ ಉಂಬ ಧರ್ಮ್ಯ ಆಚಂದ್ರಾ | 11. ತಿ ದಿನ ನಿಕ್ಕಂಸಿ ನಿ ಒಂದುಸಿದ ಅಕ್ಕಿ |
| 4. ಕರ್ವಾಗಿ ನಡವಹಾಗೆ ಗ್ರಾಮಹೆಬ್ಬಾರುವರ | 12. ನಡವಹಾಗೆ ಗ್ರಾಮಹೆಬ್ಬಾರ್ವಕ್ಕಳೂ ಮುಂ |
| 5. ಮುಂದಿಟ್ಟುಕೊಟ್ಟ ಬೀಜ ಹೊಂನು | 13. ದಿಟ್ಟು ಕಿರಿಮಕ್ಕಿಯ ಮನಕಿಯ ಹೆಬಾ |
| 6. ಪಿಂಗಳ ಸಂವಧರದ ಮಾಘಶುಭ ನಿಂ ಲು | 14. ರ್ವರ ಮುಂದಿಟ್ಟು ಬರಸಿಕೊಟ್ಟ ಸ್ಥಳದ ಧೂ |
| 7. ಶ್ರೀಮತು ಕಳಶನಾಥ ದೇವರಿಗೆ ಮಾಳದ ಕ | 15. ಮಿಲಿತೇರ ಉಂಬಳಿಯ ಮೂಲದ ಸುಳಿಮಾ |
| 8. ಇ ಉಂಬಳಿಗಣಪತ್ತಿಯ ಮದವಳಿಗೆ | 16. ನಿಯ ನಡುವಣ . . |

Note

This record is engraved on the back side of the inscription slab containing Mûdagere Taluk No 50. That inscription is dated S'1416 or 1494 A.D. and was issued during the reign of Immadi Narasingarâya at Vijayanagar and Bairarasa Odeyar in Kalasa-Kârkala kingdom and records a grant of money which was

invested in land from the income of which a Brahman was to be fed during Rudra-pûje in the temple of Kalaśanâtha. The donor is named Sôvanna, son of Hariyanna.

The present record consists of two grants, the first consisting of 5 lines followed by some empty space below which is carved the second inscription of 11 lines. A few letters at the end of line 1 are indistinct.

The first grant records the payment of some money as *biyahonnu* (capital) by Sôvanna from the income of which the service of *rangapûje* (special worship conducted in a hall or pavilion belonging to the temple) during some festival for 3 days connected with the goddess (Pârvatî called Sarvânga-sundarî) in the Kalaśanâthêśvara temple and also the expenses of feeding some *muttaideyaru* (married women who are not widows). The money was paid in the presence of the *grâma-hebbâruva* (chiefs of Brahmins in the village). The amount of money paid by Sôvanna and the details of expenditure to be incurred are not found in the grant. Probably it was intended to incorporate this below line 5 but for some reason or other some space was left blank. No date is given for this grant.

The second grant is dated Pingala sam. Mâgha śu 10 but no Śaka year is found. Taking the year Pingala nearest to the year found in the inscription on the other side (S'1416 Pramâdîcha), the date corresponds to 2nd February 1498 A D. It records the gift of some lands (the details of which are not very clear in lines 15-16) made by a woman whose name is not given and who was the wife of Mâlâdakalî-umbalî Ganapatî for the service of offering food to the god Kalaśanâtha at the rate of 1 *side* per day. This grant which existed previously was now probably made permanent. The grant is said to have been made in the presence of the *hebbârvakkalu* (chiefs of Brahmins) of the village and also the *hebbârvâr* of Hiriyamakkiya Manakî.

19

At the same place, on the back side of the slab containing Inscription No. 57 of Mûdagere Taluk

Kannada language and characters

ಮೂಡಗೇರೆ ತಾಲ್ಲೂಕು ಕಳಸದ ಪ್ರಿಂಟ್ ನಂಬರು 57ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಗೋವಿಂದ
- 2 ಛತ್ತರ ಮಕ್ಕಳು ಯೀಶ್ವರಭ [ಟ್ಟ]
3. [ರು] ಚಿಂಣಂಗಳ ಮಕ್ಕಳು ಮಂಗುಳಿಭಟ್ಟ
4. ರು| ಯೀಶ್ವರಭಟ್ಟರ ಮಗ ನಾರಣಭಟ್ಟರು| ನಾ
5. ಗೋಭಟ್ಟರ ಮಕ್ಕಳು ಯೀಶ್ವರಭಟ್ಟರು| ವಾ

6. ಮನ ದೇವಂಗಳ ಮಕ್ಕಳು ದಾವೋದರದೇವರು|
7. ಅನ್ನುಜನ ಳಕ್ಕಂ ಪ್ರಿತ್ತಿ ೧ ಹೊಂಗಳವಕ್ಕಲು ಕ್ರ
8. ಮವೆಂತೆಂದರೆ|| ತಿಪಣ್ಣಗಳ ಮಕ್ಕಳು ಶಂಕರ
9. ನಾರಣಭಟ್ಟರು . ನಾರಣದೇವಂಗಳ
10. ಮಕ್ಕಳು ಯೀಶ್ವರಭಟ್ಟರು ಮಾಧವಭಟ್ಟರು
11. ಗೋವಿಂದಭಟ್ಟರು ಆಗ್ರಾಮದ ಪ್ರಿತ್ತಿ ೧೩ ಐನು
12. ದೇವರ ಪ್ರಿತ್ತಿ ೫ ಬ್ರಾಂಹ್ಮರಿಗೆ ಪ್ರಿ ಲ ಉಭಯಂ ಪ್ರಿ
13. ತ್ತಿ ೧೩ ಕೂಟ್ಟಿ ಕ್ಷೇತ್ರದೇವರ ದೇವದಾನದ ಗ ೨
14. ಬ್ರಹ್ಮಪುರಿಗೆ ವಗ ೩೪ ಮೂಗೋಡಹರವರಿ ೧ ಕ್ಕಂ
15. ಗ ೧೪ ಕಳತೋಡಹರವರಿ ೧ ಕ್ಕಂ ಗ ೧೨ ತನುವೀಡಹ
16. ರವರಿ ೧ ಕಂ ಗ ೬ ವಜ್ರೇಶ್ವರದ ಹರವರಿ ೧ ಕ್ಕಂ ಗ ೬ ಅನ್ನುಹ
17. ರವರಿ ೪ ಕ್ಕಂ ಗ ೩೮ ಅನ್ನುಗ ೭೪ ಎಪತ್ತನಾಲ್ಕು ಹೊಂನು ಸ್ವಾ
18. ಸ್ತೆಗೆ ಆಗಾಮಿನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಸಿಧನಾ
19. ಧ್ಯ ಅಷ್ಟಭೋಗ ಅಧಿಕ್ರಯ ದಾನಪರಿವರ್ತನ ತೇಜಸಾಂ
20. ಮ್ಯ ಏನುಳ್ಳದೂ ಆಪ್ರಿತ್ತಿಗೆ ಸಲುಪುದು ಯೀಮ
21. ಯ್ಯಾದೆಲು ದೇವರ ಅಭಿಷೇಕ ಮಂತ್ರಾಕ್ಷತೆಯ
22. ನೂ ಮಾಡಿಕೊಂಡು ಸುಖದಲು ಯಿಹಂತಾಗೆ ಆ ವಿ
23. ರುಪಂಣ ಪೊಡೆಯರು ಕೊಟ್ಟಿ ಶಿರಾಶಾಸನ ಯೀ
24. ಧರ್ಮವನು ಆವನಾನೊಬ್ಬನು ಪಾಲ್ನಿದವನು ಆತಂ
25. ಗೆ ಯೀಫಲ ನಾಮಾನೋಯಂ ಧರ್ಮಸೇತು ನ್ನು
26. ಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಧಿಃ ಸ
27. ವರ್ವನೇತಾ ನ್ಯಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ನ್ನೂಯೋ
28. ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ದಾನಪಾಲ
29. ನಯೋರ್ಮಧ್ಯ ದಾನಾಶ್ರೇಯೋನು ಪಾಲನ್ಯ
- ಪಾಲನಂ ದಾನಾತ್ಮರ್ಗ
30. ಮವಾಪ್ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ|| ಆ
31. ವನೊಬ್ಬನೂ ಯೀಧರ್ಮವನೂ ಅಳಿದವನು ಅಳಿಹ
32. ದೋನು|| ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹರೇತಿ ವನು
33. ಂಧರಾ ಪಪ್ಪಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾ
34. ಯತೇ ಕ್ರಿಮಿಃ ಯೀಧರ್ಮವನೂ ಅಳಿದಡೆ ಅಯ್ದು
35. ಬ್ರಾಹ್ಮರನೂ ಅಯ್ದು ಕವಿಲೆನೂ ಕಾಶಿಯಲು ಕಳ ?
36. ಸ್ತ ವಾಡೆಯಲೂ ಮಾಡಿದ ಪಾಪದಲು ಹೋಹದು
37. ಯಂತಪ್ಪದಕ್ಕೆ ಆ ವೇದಗಿರಿ ವಿರುಪಂಣ
38. ಪೊಡೆರ ಸುಹಸ್ತದ ಪೊಪ್ಪ ಮಾಡರಸರ ಬರಹ

Note.

This is a continuation of inscription No 57, Mûdagere Taluk engraved on the other side. That inscription was issued about 1370 A.D. by Virupanna Vodeyar called also Vêdagiri Virupanna Vodeyar, son of Bukka I and records the gift of 13

vṛttis of land to the Brahmans of the Brahmapuri (Brahman settlement) of the God Kalaśanātha at Kalaśa in order that they might conduct the anointing, prayers and other ceremonies, etc., in the temple.

The present record continues the list of vṛttidars. Four Brahmans named below were to have 1 vṛtti each —Gôvindabhatta's son Îśvarabhatta, Chikkanna's son Mangulibhatta, Îśvarabhatta's son Nāranabhatta, Nāgôbhatta's son Îśvarabhatta and Vāmanadêva's son Dāmôdaradêva. All together 13 vṛttis were given, 5 to gods and 8 to Brahmans. The income of the 13 vṛttis was 74 hons or varahas. The income of lands belonging to Brahmapuri was 34 hons, that of the temple lands given for the worship of Kshêtradêvaru was 2 hons, that of lands in the hamlet Kalatôda-haravari was 12 hons, that of Tanuvîda-haravari was 6 hons, all together the income of the lands of the 13 vṛttis was 74 hons.

These vṛttis are said to have been given with all the rights of possession and of sale, exchange, mortgage, etc., to the Brahmans of Kalaśa for taking part in bathing the god, offering prayers, etc., in connection with temple services. The donor is named Virupanna-Vodeyar and his signature occurs at the end as Vêdagiri Virupanna Voder. The writer of the grant is named Mâdarasa.

The usual imprecatory stanzas are found at the end of the grant. The violators of the grant are said to incur the sin of killing 5 Brahmans and 5 tawny cows in Kâśi and Kalastavâde (Kalasa).

Virupanna Odeyar of this record was a son of king Bukka I of Vijayanagar. His rule over Âraga and the neighbouring districts is referred to in various inscriptions from 1362 to 1380 (E. C. VI, Koppa 19, 30, E. C. VIII Tirthahalli 16, 20, 37, 114, 116, 125 and 167). He is variously styled Udayagiri Virupanna Vodeyar (Tirthahalli 125), Yadugiri Virupanna Râya (Koppa 30) and Vêdagiri Virupa Râya (Tirthahalli 16). He is said to have made a grant to the Kalaśanātha temple at Kalasa in 1370 (Mudagere 52). His queen Manjâdêvi is referred to in a record to have taken *svargga* by force united with her husband, i.e., to have become a *sati* (Tirthahalli 16). Mâdarasa of the present record is the same as Mâdhavamantri. He is spoken of as governing Âraga subject to Virupanna Vodeyar in 1369 (E. C. VI, Koppa 6).

At the same place, on the back side of the slab containing
Inscription Number 58 of the Mûdagere Taluk.

Kannada Language and Characters.

ಮೂಡಗೇರೆ ತಾಲ್ಲೂಕು ಕಳಸ ಗ್ರಾಮದ ಪ್ರಿಂಟ್ ನಂ 58ನೆಯ ಶಾಸನದ
ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು

1. ಕೃಂದವ ಧರ್ಮ ತುಡಿಲಿಂ ? ತ್ವ	18 ಮೃವನೂ ಚಂದ್ರ ಸೂರ್ಯರು ಉಳ್ಳ
2. ತ್ರದಬ್ರಾಹ್ಮರು ೧೨೦೦ ನಿತ್ಯ	19 ನ್ನಬರ ಕಳಸದ ಮಹಾಜಾನಂ ಗ
3. ಪಡಿಅರೆ ಹಾನೆ ೩ ದೇವರ	20. ಳು ನಡಸಿ ಬರುವರು ಏಳು ಮ
4 ನಂದಾದೀವಿಗೆ ೧ ಅಗ್ರಹಾರದಿಂ	21. ಲೆಯನಾಡರೂ ಪಾಲಿಸಿ ಬರು
5. ಮಾಗಲಿಂ ದೇವರ ಅಮಿ,	22. ವರು ಯೀಧರ್ಮಕ್ಕೆ ಅವನಾ
6 ತಪಡಿ ಅರೆಹಾನೆ ೩ ನಂದಾದೀವಿ	23. ನೊಬ್ಬನೂ ಅಳುವಿದವನೂ ವಾ
7. ಗೆಗೆ ಮತ್ತು ದೀಪಮಾಗಲಿಂ ಬ್ರಾ	24 ರಣಾಸಿಯ ತಡಿಯಲು ಮಾತ್ರ
8 ಂಹ್ಮರ ಸತ್ರ ಅಮೃತಪಡಿ ನಂದಾ	25 ಪಿಧ್ರು ಸಿಫು ವಧೆಯ ಮಾಡಿದವನು
6 ದೀಪಕ್ಕಂಗೆ ೫ ಅಕಳ್ಳದ ಅಗ್ರ	26. ವಾರಣಾಸಿಯ ತಡಿಯಲು ನಾ
10 ಹಾರದಿಂ ಪಾತ್ರ ಭೋಗಕ್ಕೆ ಗ ೭ ಆ	27 ಸಿರಕವಿಲೆಯ ಕೊಂದವನು ನಾವಿ
11. ದೇವರ ಪಂಚ ಪರ್ಬದ ದೀಪ್ತಿಗೆ	28. ರ ಪಾತ್ರ ಬ್ರಾಹ್ಮರ ಕೊಂದವನು
12 . ಪಂಚವಾದ್ಯದವರಿಗೆ	29. ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇ
13 ಮಾದೇವಿಗೆ ನಇವೇದ್ಯ	30 ತವನುಂಧರ ಪಷ್ಪಿವ್ವರೂಶ
14 ನಂದಾ ದೀವಿಗೆಗೆ ಗ ೭ ಆಕ	31 ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯ
15. ಳ್ಳ ನಾಥ ದೇವರ ದೇವಾಲಯದ	32 ತೆ ಕ್ರಿಮಿ ಕಳ್ಳನಾಥನ ಕ್ರಿಪೆ
16 ಜನ ಉಧರಕ್ಕೆ ವರುಸಂಪ್ರತಿ	33. ಕಳ್ಳನಾಥನೆ ಶರಣ
17 ಯಲು ನಡವುದು ಗ ೨೦ ಇಥ	

Note.

This is a continuation of the inscription Mûdagere 58 engraved on the other side. That inscription records the gift of an income of 170 varahas for services in the temple of Kalasanâtha made by one mahâpradhâna (the name is lost) under the rule of Âragada Hariyappa Vodeyar son of Mangarâja, another name for Mârapa, brother of Harihara I, to whom royal titles are applied in the record (See E. C. VI, Intr. P. 22 also M. A. R. 1929, P. 167).

The present epigraph is a continuation of the above inscription and gives details of the expenditure incurred for temple services.

For feeding Brahmans 12 in number every day 3 arehânes (a measure) of rice are to be spent and one perpetual lamp should be offered to the god and 3 arehânes of rice are to be given as food offering to the god. These items cost 5 gadyânas per year. For the dancing girls of Kalasa-agrahâra 7 gadyânas are to be spent, for the illuminations during the five *parvas* of the god (*viz.*, Full moon day, New Moon day, Sankramana day, bahula-ashtami, and bahula chaturdaśi).... gadyânas, for the band of the five musical sounds ... gadyânas, for the food offerings and perpetual lamp of Mâdêvi 6 gadyânas are to be devoted, for the maintenance of temple servants of the god Kalasanâtha are to be spent 20 gadyânas.

The charity was to be maintained perpetually by the mahâjânas of Kalasa and *Ēlumaleyanâdar*, the people of the Seven Male-districts. The usual imprecations follow next. The grant concludes with the statement that the charity is to be under the protection of the god Kalasanâtha.

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At the same temple of Kalasêsvara in the village Kalasa, on a slab standing near the previous inscription slabs

Size 3' x 2'

Kannada language and characters.

ಅದೇ ಕಳಸಗ್ರಾಮದ ಕಳಸನಾಥ ದೇವರ ಗುಡಿಯಲ್ಲಿ ಹಿಂದಿನ ಶಾಸನಗಳ ಪಕ್ಕದಲ್ಲಿ
ನಿಂತಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ 3' x 2'

(ಮುಂಭಾಗ)

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ
2. ಚಾಮರ ಚಾರವೆ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂ
3. ಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ | ಸ್ವಸ್ತಿ ಶ್ರೀಮಜಯಾ
4. ಭೃದಯ ಶಕವರುಷ ೧೩೬೧ನೆಯ ಸಿದ್ಧಾರ್ಥ ಸಂ
5. ತ್ವರದ ಪುಷ್ಯಶು ೩ ಬುಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾ
6. ಧಿ ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ ವಿರ ಪ್ರತಾಪ ದೇವರಾಜ
7. ಮಹಾರಾಯರು ಸುಖರಾಜ್ಯಂಗೈಯಿಲುತ್ತಿಹ ಕಾಲ
8. ದಲ ಕಳಸದ ಶ್ರೀಮತು ಅರಿಯ ಗಂಡರ ದಾವಣಿ
9. ವಿರಪಾಂಡ್ಯ ದೇವರಸ ಒಡೆಯರು ಸುಖರಾಜ್ಯಂಗೈ
10. ಪುತ್ರಿಹಲ್ಲಿ ಅರಸ ಹೆಗಡೆಯ ಮೊಮ್ಮಗ ಬೈರ
11. ಪನು ಶ್ರೀ ಕಳಸನಾಥ ದೇವರಿಗೆ ದಿನಚರಿಯದಲು ನಡ
12. ವ ಹಾಗೆ ಮಾಡಿದ ಅಮೃತ ಪಡಿಗೆ ಅಕ್ಕಿ ಸಿ ೧ ಯಿ
13. ಸಿದೆ ಅಕ್ಕಿಗೆ ಆಗಾಮಿ ಮಾಡಿಕೊಟ್ಟ ಸ್ತಳದ ವಿವರ
14. ಬಯಿರಪ ಹೆಗ್ಗಡೆಯ ತಮ್ಮ ಬೈರಪ ಹೆಗ್ಗಡೆ
15. ಗೆ ಸಲುವ ದಾನಮೂಲದ ಕೊಡದಡಿಯ ? ಹ
16. ಗಡೆಯ ಮಲಣ ಗುಮ್ಮನ ಕಾರಗಡೆ ಮೂಟು ಮೂಡೆ
17. ಯನು ಆಟು ಹೊನ್ನಿಗೆ ಕ್ರಯವಾಗಿ ಕೊಂಡು ಶ್ರೀ ಕಳ
18. ಸನಾಥ ದೇವರಲು ಸಾವಿರ ಗ್ರಾಮ ಮೂವರು ಪ್ರಭುಗ
19. ಳು ಸಿಂಗ ರಿಸ್ತರು ? ಮುಂತಾಗಿ ಮಾಡಿ ಆ[ಗ] ದೆಯನು ಧಾರೆ
20. ಯ ನೆಟಿಸಿಕೊಂಡು ಆಗದೆ ಮೇಲೆ ಯಿವೊಂದು ಸಿದೆ ಆ
21. ಗೆ ಕೊಟು ಬಹ ಹಾಗೆ ಮಾಡಿದ ಭತ್ತ ಮೂಡೆ ೧೫ ಯಿ ಹ
22. ದಿನೈದು ಮೂಡೆ ಭತ್ತವನೂ ಆಗದೆ ಮೇಲೆ ಪ್ರತಿವರು
23. ಪ ೧ಕ್ಕೆ ನಡೆಸಿ ಬಹಹಾಗೆ ಕೊಟು ಆ[ಗ] ದೆಯನು ಬೈ

24. ರಪ ಹೆಗ್ಗಡೆ ದೇವರಿಗೆ ಉ ಮಾಡಿದನಾಗಿ ಯಿಭ
 25. ತ್ತಮನು ಕಳಶನಾಥ ಶ್ರೀ ದೇವರಿಗೆ ಕೊಟ್ಟು ಬ
 (ಹಿಂಭಾಗ)
 26. ಹನೇಂದು ಬೈರಪ ಹೆ
 27. ಗ್ಗಡೆ ಪೊಡಂಬಟ್ಟು ಬರಸಿದ ಶಿಲಾ
 28. ಶಾಶನ ಯಥಾರ್ಥವನು ನಡಸಿ ಬಹಾ
 29. ಉರ್ವರೆಯು [ಪ್ರ] ಭುಗಳು [ಬು] ಧಿವಂ [ತ] ರುಯೀಧ [ಮರ್]
 30 [ವ] ಆರೊಬರು ಆಳುಪ್ಪಿ ತಿಂದವರು ವಾ [ರ]
 31. ಣಾಸಿಯಲೂ ಸಾಸಿರ ಕವಿರೆಯನು [ಕೊಂ]
 32. ದ ದೋಶ ಸಾವಿರ ಮಂದಿ ಬ್ರಾಹ್ಮರನು ಕೊ [ಂ]
 33. ದ ಫಲದಲೂ ಹೋಹರು ದಾನಪಾಲ [ನ]
 34. ಯೋರ್ಮಧ್ಯದಾನಾ ತ್ತೇಯೋನು ಪಾಲನಂ
 35 ದಾನಾ ತ್ವರ್ಗ ಮವಾಪ್ನೋತಿ ಪಾಲನಾದ ಚ್ಯುತಂಪ
 36 ದಂ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note

This inscription is a record of a gift of land made for the offering of rice for the god Kalasêsvara at Kalasa

It begins with the usual verse in praise of Śambhu and is issued during the reign of Vîra-Pratâpa Dêvarâja-mahâraya *viz* , Dêvarâya II at Vijayanagar and the rule over Kalasa-Kârkalâ kingdom of the chief Vîra Pândyadêvarasa Odeyar possessed of the title aîrâya-gandara-dâvanî (a cattle rope for the powerful hostile kings) The date is given as S 1361 Siddhâthi sam Pushya śu 3 Bu and is equivalent to Wednesday 9th December 1439 This date falls within the reign of Dêvarâya II (1419-1446) and Vîra Pândyadêvarasa (C 1440 See E C VI, Mûdagere 42)

The purport of the grant is that one Bairappa called also Bairapa-heggade, grandson of Arasa-heggade purchased a paddy land of the sowing capacity of 3 *mûdes* for the price of 6 *hons* and received it with pouring of water in the presence of god Kalasanâthadêvaru and (the chief residents of) the thousand villages and the three *Prabhûs* and the representatives of Śringêri matt (The word used is *Singari-staru* and the meaning of it is far from certain) The land was dedicated to the god Kalasanâtha and from its produce 15 *mûdes* of paddy were to be made over to the god in order to provide 1 *side* (of rice) each day for food offerings Bairapa-heggade agreed to give the said amount of paddy every year to the god and got this stone charter executed to that effect.

The land made over for the above purpose is stated to have belonged to Bairapa-heggade, younger brother of Bairapa-heggade and called the Kâragade of Koâdadîyaheggade's (son?) Malana Gumma and acquired by him originally through gift (*dânamûla*) But the meaning of these lines 14-16 containing these details is far from clear.

The usual imprecations, *etc*, are found at the end of the grant. The word *buddhvantaru* is commonly used in the inscriptions of this area in the sense of the wise men of a village or the advisers of the rulers (See M.A R 1932 P. 205.) The phrase Sāviraagrāma Mūvaru-piabhugalu is also found in E C VI, Mūdagere 41, 56, 60, *etc*. The presence of the heads of matrs in connection with charities is also found in inscriptions (E C VI, Mūdagere, 62 *etc*)

22

At the same temple of Kalasanāthēśvara at Kalasa, labels above the figures of devotees inscribed in front of the entrance of the main shrine

Kannada language and characters

ಅದೇ ಕಳಸನಾಥೇಶ್ವರ ದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಚೌಕಟ್ಟಿನ ಮುಂದೆ ಇರುವ ಭಕ್ತರ ವಿಗ್ರಹಗಳ ತಲೆಯಮೇಲ್ಗಡೆ ಕೆತ್ತಿರುವುದು

ಯಿಕೇರಿ ಕಂಡನ ಅಳಿಯ ಕರಿಯನ ನಮಸ್ಕಾರ
ಬೆಗೂರ ಗೊಲ್ಲಬಾವೈಯಾ ನಮಸ್ಕಾರ
ಗಲಗೆ ಜೋವಿಲಿಂಗೈಯನ ನಮಸ್ಕಾರ

Note

The names of certain devotees who made obeisance to the god Kalasēśvara and had their names inscribed within the temple precincts dedicated to the said god are found here Kaiya, son-in-law of Ikēri Keñcha Golla Bāvaiya of Bēgūr. Bōvi Lingaiya of Galige

The characters belong to the end of the 18th or the beginning of the 19th century.

23

In the enclosure of the same temple of Kalasanātha at Kalasa, on the metal covering of the garudagamba facing the main shrine

Kannada language and characters.

ಅದೇ ಕಳಸದ ಕಳಸನಾಥೇಶ್ವರ ದೇವಾಲಯದ
ಗರುಡ ಗಂಬದ ತಾಮ್ರದ ತಗಡಿನಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

ಶ್ರೀ

- 1 ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೮೨೦ನೆಯ ಹೇವಿಳಂಬಿ ನಾಮಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ
- 2 ಬಳ ಮಂಗಳ ವಾರಕ್ಕೆ ನರಿಯಾದ 1897ನೆಯ ಯಿಬ್ಬಿವಿ ಯಪ್ಪೇಲು ತಾ
- 3 ರಿಕು ೨೦ರಲ್ಲೂ ಮೈಸೂರು ಶ್ರೀಮನ್ಮಹಾರಾಜಾರಾಜಾ ನಾಹೇಬ್ ಬಾಹದೂರದ
- 4 ಶ್ರೀ ಚಾಮರಾಜೇಂದ್ರ ಪಡೆಯರ ಕುಮಾರ್ಯ ಕೃಷ್ಣರಾಜ ಪಡೆಯರ
- 5 ವರ್ಮ ದಯಮಾಡಿ ಮಂಜೂರು ಮಾಡಿರುವ ಕಳಶದ ಶ್ರೀ ಕಲಶೇ
- 6 ಶ್ವರ ಸ್ವಾಮೀಯ.ವರಾ ದೇವಸ್ಥಾನದ ಧ್ವಜಸ್ತಂಭದ ಪ್ರತಿಷ್ಠೆಯಂ
- 7 ನು ಯೀದಿವ್ವ ಅಗ್ನ್ಯಾ ಧಾರಕನಾದ ಸ್ತಳದ ಶ್ಯಾನಬೊಗನೊ ||
- 8 ನೀಲವೈಯನನರ ಮಗ ಮಂಜಪೈಯನೊ ಯಾಜಮಾನ್ಯ ಭಾ
- 9 ವವಂನು ವಹಿಶಿ ಕೊಂಡು ಮೈದೀಕವಾದ ಪ್ರತಿಷ್ಠೆ ತಾಂತ್ರಿಕತನವಂನು
- 10 ರುದ್ರಪಾದದ ಪುಟ್ಟರಾಮ ಜೋಯ್ಸರ ಮಗ ರಾಮಜೋಯ್ಸನು ಕೂಡಿ

11. ಯದಿವ್ವ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿರುತ್ತಾರೆ ವಟುವು ಅಡಿ ೪೬
12. ಯಿಂಚು ೭ ಬುಡದಲಿ ಸಮಚವುಕಾ ಅಡಿ ೧ ಯಿಂಚು ೧
13. ತುದಿಯಿಂಚು ೯ ಯಿದಕ್ಕೆ ವಟ್ಟುವುದ ಕೋಲು ೧೭ ಅಂಗು
14. ರಾ ೨೧ ಬುಡದ ಸಮಚಾಕಾ ಅಂಗುರಾ ೧೦ ತುದ ಅಂಗ
15. ೮ ೭ ಯಿರಿತ್ತಿಯಿಧೆ ಯಿನ್ವಿ ೧೮೭೭ನೇ

Note

This records the setting up of the flag-staff of the above temple of Kalasêśvara at Kalasa by the village accountant of Kalasâ named Manjapaia, son of Nîlapaia with the help of Râmajôyisa, son of Puttarâmajôyisa, of the village Rudrapâda on Tuesday, 4th lunar day of the dark half of Jyêshtha in Ś 1820 Hêvilambi corresponding to 20th April 1897, the work having been sanctioned graciously by the Mahârâja Râja Sâheb Bahadur Krishnarâja Vadeyar, son of Śrî Châmarâjêndra Vadeyar, king of Mysore The measurements of the flag-staff are next given 46 feet and 7 inches, total length 1 foot and 1 inch square at the bottom: 9 inches square at the top or 17 *kol* (sticks of certain length) and 21 *angulas long*, 10 *angulas* square below and 7 *angulas* at the top

24

ŚRINGÊRI JÂGÎR.

At the village Śringêri, in the hobli of Śringêri, on a slab lying in the mukhamantapa of the Pârśvanâtha-basti

Size 2' × 1'-6"

Kannada language and characters

ಶೃಂಗೇರಿ ತಾಲ್ಲೂಕು ಶೃಂಗೇರಿ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಪಾರ್ಶ್ವನಾಥ ಬಸ್ತಿಯ ಮುಖಮಂಟಪದಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 2' × 1'-6"

- 1 ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘಲಾಂ
- 2 ಛನಂ ಜೀಯಾತ್ಮೈಳೋಕ್ಯ ನಾಥಸ್ಯ ಸಾಸನಂ ಜಿನ ಸಾಸನಂ
- 3 ಸ್ವಸ್ತಿ ಶ್ರೀ[ಮ]ತು ಶಕವರುಷಂಗಳು ೧೦೭೧ನೆ ಪ್ರಮೋದೂ
- 4 ತ ಸಂವತ್ಸರದ ವಯಿಸಾಖ ಮಾಸದ . ಶುದ್ಧ ಸಪ್ತಮಿ
- 5 ಸ ದಂದು ಶ್ರೀ ಕಾಣೂಗ್ಗಣ ಮೂಲಸಂಘ .
- 6 . ಪುಸ್ತಕಗಚ್ಛದ . . ಹರಿಯ
- 7 ಮಂಗಲ

Note

This inscription is very faintly carved, and the letters are not easily legible. It begins with the usual stanza in praise of the Jina-śâsana and gives the date Ś

1071 Pramôdûta sam Vaisâkha sù 7 which corresponds to 5th April 1150. The name of the class or sect of the Jainas to which the donor belonged is next given as Kânûr-gana, Mûla-sangha and Pustaka-gachchha. Nothing more can be made out of the rest except the letters Hariya and Mangala

The inscription together with the existence of the Jaina basti in Śringêri shows that though the place is to-day the citadel of the Brahman orthodoxy as represented by the Śankarâchârya Matt at Śringêri, Jainism had considerable influence there in the first half of the 12th century.

25

In the Matt at Śringêri, copy of an inscription of Harihara II
dated Ś 1316 found in a Kadita

Kaunada language and characters

ಶೃಂಗೇರಿಯ ಮರದಲ್ಲರುವ ಕಡಿತಗಳಲ್ಲಿ ಸಿಕ್ಕಿದ ಶಕ ೧೩೧೬ನೆಯ ವರ್ಷದ
ಕೈಲಗರೆ ಗ್ರಾಮದ ಸಾಧನ ಪ್ರತಿ

ಬಿಳುಕಾರದ ಪೈಕಿ ಕೈಲಗರೆ ಗ್ರಾಮದ ಸಾಧನಪ್ರತಿ ಶ್ರೀ ಗಣಾಧಿ ಪತಯೇನಮಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ
ಚಾರವೇ ತ್ವೈ ಲೋಕೈ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಜರುತ್ಯನಾದಿನಿಧನೋ ಶ್ರೀಮಾನ್ ಸ್ವಚ್ಛಂದ ಸೂಕರಾ ಯ
ಸ್ವದ್ಧಂಷ್ಟ್ರ ಮೃಣಾಳೇನ ದದ್ರೇಯಾತವ ಪಂಕಜೇ | ಐದ್ಯಾತಿರ್ಥೇಶಪಾದಾಬ್ಜ ಪೂಜನಾದ್ ಬುಕ್ಕಭೂಪತೇಃ ಅಸೀದ್ಧರಿಹರೋ
ರಾಜಾ ಕ್ಷೀರಾಬ್ಧೇರಿವ ಚಂದ್ರಮಾ | ಸ್ಯಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಬವರುಶ ೧೩೧೬ನೆ ವರ್ತಮಾನಕ್ಕೆ ಸಲುವ ಭಾವ
ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧೦ ಯುಗುರುವಾರದಲ್ಲು ಶ್ರೀ ಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ವೈದಿಕ ಮಾರ್ಗ ಪ್ರತಿಷ್ಠಾ
ಪಕ ವಿರ ಪ್ರತಾಪ ಹರಿಹರ ಮಹಾರಾಯರು ಭಾರದ್ವಾಜ ಗೋತ್ರದ ನಾರಾಯಣ ವಾಜಪೇಯಿಯಾಜಿಗಳಿಗೆ ನರಹರಿ ಸೋಮ
ಯಾಜಿಗಳಿಗೂ ವಾಸಿಷ್ಠ ಗೋತ್ರದ ಪಾಂಡುರಂಗ ದೀಕ್ಷಿತರಿಗೆ ಸಹ ಕೊಟ್ಟ ದಾನ ಶಾಸನದ ಕ್ರಮ ವೆಂತೆಂದರೆ ಶ್ರೀಮತ್ಪರಮ
ಹಂಸ ಪರಿ ವ್ರಾಜ ಕಾಚಾರ್ಯಮರ್ಯ ಪದ ವಾಕ್ಯ ಪ್ರಮಾಣ ಪಾರಾವಾರ ಪಾರೀಣ ಯಮನಿಯ ಮಾಧ್ಯಷ್ಟಾಂಗ ಯೋಗನಿರತ
ರಾದ ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯ ಶ್ರೀ ಪಾದಗಳ ಸನ್ನಿಧಿಯಲ್ಲು ನಮ್ಮ ಹೆಸರಲು ಚತುರ್ವೇದ ಭಾಷ್ಯಗಳ ಪ್ರವರ್ತಿಸುವ ಸಂಬಂಧ ಭಾರದ್ವಾಜ
ಗೋತ್ರದ ನಾರಾಯಣ ವಾಜಪೇಯ ಯಾಜಿಗಳಿಗೆ ಗ ೬೯ ಭಾರದ್ವಾಜ ಗೋತ್ರದ ನರಸುಂಹ ಸೋಮಯಾಜಿಗಳಿಗೆ ಗ ೫೯
ಹ ೧ ವಾಸಿಷ್ಠ ಗೋತ್ರದ ಪಾಂಡುರಂಗ ದೀಕ್ಷಿತರಿಗೆ ಗ ೫೯ ಹ ೧ ಅಂತು ಜ ೩ ಕೈ ಗ ೧೮೭ ೨ ಬಾರಕೂರು ರಾಜ್ಯದ
ನಾಲ್ವತ್ತು ನಾಡವಳಗಣ ನಾಯಕರಪಾಲಿಗೆ ೧೮ ಭತ್ತವ ಇಕ್ಕಿ ೩೦೦ರ ಕಾಟೆ ಗ ೧೦೦ ಗಡಿಯ ಕೇರಿ ೧೮ ಪಟ್ಟ ೭೯೫ಕ್ಕೆ
ಕಾಟೆ ಗ ೨೬೫ ಮೆಲ್ಲಾಯದಿಂದ ಕಾಟೆಗ ೧ ೩ ಅಂತು ಕಾಟೆಗ ೪೭೮ಕೆ ಈ ಹರವರಿಯರಡನ್ನು ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯ ಪುರ ಅಗ್ರ
ಹಾರದಿಂದ ೪೦೦ ಅಗ್ರಹಾರ ಮಾಡ್ತಿ ಆ ಹರವರಿ ಗ್ರಾಮಕ್ಕೆ ಚತುಃ ಶಿಮಾವಿವರ ಮೂಡಲು ಕೊರ್ದ ಪಾಲಲ್ಲಿ ಕೋಟೇಶ್ವರ ದೇವರ
ದೇವಸ್ತದಿಂದ ಪಡವಲ್ಲು ಮೂರು ಮಂದರ ಅಗಳಿನಿಂದ ಮೂಡಲ್ಲು ತೆಂಕಲ್ಲುವಯಿಕಾರತ್ತೂರ ಚಚಮಗುತ್ತಿಯವರಂ ಬಡಗಲ್ಲು ಹರಿವ
ಹೊಳೆಯಿಂದಂತೆಂಕಲ್ಲು ಯಿಂತೀ ಚತುಃ ಶೀಮ ವಳಗುಳ್ಳ ನಿಧಿ ಜಲಪಾಷಾಣ ಅಕ್ಷಿಣಿಆಗಾಮಿಸಿದ್ದ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟ ಭೋಗ
ತೇಜಸ್ವಾಮ್ಯವನ್ನು ಚಿಂನ ಸಹವಾಗಿ ಪಂಪಾ ಕ್ಷೇತ್ರದ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ದೇವರ ಸನ್ನಿಧಿಯಲ್ಲು ಸಹಿರಣ್ಣೋದಕ ದಾನ ಧಾರಾ
ಪೂರ್ವಕವಾಗಿ ಸರ್ವಾನು ಗ್ಹವಾಗಿ ಆ ಚಂದ್ರಾರ್ಕ್ಯಸ್ತಾಯಿಗಳಾಗಿ ಯೀಮೂವರು ವಿದ್ವಾಂಸರಿಗೆ ಕೊಟ್ಟವಾಗಿ ಈ
ಹರವರಿ ಕ್ಷೇತ್ರ ಐತ್ಯದು ಬಹ ನಾಲ್ಕು ಜಂನ ಕಂಚುಕಾರ್ತ ಅಮ್ಮನವರ ಆಳು ಬಾಳು ಹೊಯೆಂದು ಕಟ್ಟುಪಡಿದ ಮೂಲೆ ಕಂಭ
ಅನಾದಿಯಾಗಿ ನಡದು ಬಹ ಕಪಿಲು ಕೆರೆ ದಾರಿ ಮಾನು ಮರಡುವರು ಯೇನುಪುಳ್ಳದ್ದನ್ನು ಸ್ವಾಮ್ಯವನ್ನು ಗಂಡಿಗೆ ಮೂಲ
ಹಣ್ಣಿಗೆ ಕಂನ್ಯಾ ದಾನವಾಗಿ ಸುಖದಿಂ ಭೋಗಿಸುವಂತಾಗಿ ನಾರಾಯಣ ವಾಜಪೇಯಿ ಯಾಜಿಗಳು ನರಹರಿ ಸೋಮಯಾಜಿಗ
ಳಿಗೂ ಪಾಂಡುರಂಗ ದೀಕ್ಷಿತರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ತಾಮ್ರ ಶಾಸನ ಸ್ತದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತ ವಸುಂಧರಾಪ್ಪವರು
ಶಸಹಸ್ತ್ರಾಣಿ ಎಂಬ ಗ್ರಂಥ ಬರೆದು ಹೇಳಿದ ಪ್ರಕಾರ ಹರಿಹರ ಮಹಾರಾಜನು ಹಸ್ತ ಸಾಕ್ಷರಾನು ಯೆಂದು ಬರೆದ ತಾಮ್ರಶಾಸ
ನದ ಪ್ರತಿ

Note.

(Kailigere grant.)

This and the succeeding numbers were found written in *kadita* books, palm-leaf manuscripts or paper manuscripts. They all purport to be copies of inscriptions on stone or copper. The writing in these is about 100 or 150 years old and it is difficult to say at present on what originals they were based and how far the originals themselves were genuine and reliable. However, as they refer to known kings and the dates given for the kings correspond to those found from other records the present copies of inscriptions are published here especially as it is very probable that the Matt authorities caused them to be copied from records then existing in the Matt.

The Srīngêri Matt has several *kadita* books. A *kadita* is composed of cloth covered with a composition of charcoal and gum and written on with a piece of pot-stone.

The present record registers the grant of some lands under the orders of Harihara II, king of Vijayanagara to certain Brahmans named Nârâyana-vâjapêyi, Narahari-Sômayâji and Pândurangadîkshita in the presence of Vidyâranya-śrīpâda. The object of the grant has been stated to be to reward the above Brahmans for having brought out commentaries on the four Vedas in the name of the king (*namma hesaralu chaturvêdabhâshyagala pravartisuva sambandha*). The word *pravartisuva* means to set in motion or action, to carry on, to perform as a business, etc (see P 1046, Kittel's Kannada-English Dictionary). It is difficult to determine what part the three scholars named above took in the composition of the commentaries on the four Vedas attributed to Sâyanâchârya. Whether they helped him in interpreting certain difficult passages of the Vedas or whether they helped him in procuring certain manuscripts or previous commentaries on the Vedas or whether they actually edited certain parts of the commentaries, it is not easy to say now. No part of the present commentaries in the name of Sâyana gives the names of the three scholars above as authors or collaborators, nor does Sâyana anywhere acknowledge their help.

The inscription after the usual salutation to Ganêśa and Boar, characteristic of early Vijayanagar records, has a stanza praising king Harihara (II) as a moon to the milky ocean Bukka-bhûpati. The latter is described as the worshipper of the lotus feet of Vidyâtîrthêśa. That Bukka was greatly influenced by the sage Vidyâtîrtha, who was the head of the Srīngêri Matt and the guru of Bhârâtîrtha, Mâdhava and Sâyana is attested by several inscriptions (E C.IV, Yedatore, 46, E C.V. Chennarayapatna 256, etc). Vidyâtîrtha is spoken of as the god Mahêśvara in a verse in his praise occurring at the commencement of several parts of Sâyana's Vedic commentaries.

This verse and the names of the three scholars named above also occur in another inscription called the Inam Office copper plate grant of Śringeri, dated S' 1308 (M. A. R. 1908, P. 14). There also they are spoken of as the *pravartakas* of the commentary on the four Vedas and patronised by Harihara II for their work in the presence of Vidyāraṇya.

Harihara II is praised in our present record not only as rājādhirāja and rājaparamēśvara but also as vaidikamārga-pratishthāpaka, establisher of the path of the Vedas, as by this time, the commentaries on the Vedas by Sāyanāchārya were completed under the king's patronage.

Of the donees, Nārāyana-vāṇapēyayāḥi is also referred to in an inscription (Śringeri 23) as having been granted the village Agasanahalli. Nārāyana Vāṇapēyayāḥi and Naraharīdikṣita of Bhāradvāja-gōtra are said to have received some vrittis of land under the orders of Harihara II in a copper plate grant, dated Ś 1300 (E.C.V. Chennarayapatna 256)—along with Śrīmān Sāyanāchārya. It is also stated in M. A. R. 1916, P. 58, that the descendants of the three scholars received special honours at the Śringēri Matha and were the owners of the first, second and third houses at Śringēri town.

The grant of land to the three scholars is stated to have been made in the presence of Vidyāraṇya-śrīpada in the name of the king. The epithets applied to Vidyāraṇya are paramahansa-parivrājākāchārya, pada-vākya-pramāna-pārāvāra-pārīna, yama-niyamādyashtāṅga-yōga-nirata and nothing is said of his political work. The date of the grant is given as Ś 1316, Bhāva sam Phāl. su. 10. Gu. Ś 1316, is Bhāva and Phāl. su. 10. of this year coincides with Monday 1st March 1395 A. D. and not with Thursday as stated in the grant. Moreover the date 1395 is too late for Vidyāraṇya who died in 1386 A. D. according to the Śringēri Matt copper śāsana (M. A. R. 1933, P. 144). It is difficult to surmise whether the date is wrongly copied in the *kadita* from the original copper plate or whether the original itself is of doubtful authenticity.

Regarding the lands granted to the donees there is some confusion in the wording of the grant as found in the *kadita*. Two haravaris (or areas of land, of the annual revenue of 478 kâṭi gadyânas seem to have been granted to the scholars. Of these the direct income of the lands of Nārāyana-vāṇapēyayāḥi was 69 gadyânas every year, Naraharīsōmayāḥi got 59 gadyânas and one hana from land and Pāṇdurangadīkṣita 59 gadyânas and one hana altogether 187 gadyânas and two hanas. In addition some income seems to have been realised from the paddy produced by the *nāyakas* of the Forty nāds bringing 265 gadyânas and mēl-āya (extra income). The agrahāra newly created for these scholars was adjacent to, and a continuation of, Vidyāraṇyapura. The boundaries of the lands are given thus to the east of the lands of Kōtēśvara-dēvaru in Kornapālu, to the east of Mārumandara-agalu (ditch around a fort), north up to Chachamagutti

belonging to Vayikârattûr, and south of the flowing river (Tungâ). All the rights of property in these lands together with wells, tanks, roads and trees were to be enjoyed by the donees. The property was to descend from father to son or daughter at her marriage. To this effect a copper plate with the signature of the king was granted to the donees in the presence of the god Virûpâksha and with pouring of water and gift of gold.

The usual imprecation against the violators of the grant is found at the end.

The name of the agrahâra newly created is not given but it is apparently the same as the present Kailigere as that name occurs at the commencement of the grant.

There are several errors in the orthography of both this and the succeeding copies of grants which sometimes make the meaning very difficult to follow.

26

Copy of the Vinâyakadêvar grant of Harihara II, dated Ś1325 written in a palm-leaf book in the same Srîngêri Matt.

Kannada language and characters

ಅದೇ ಶೃಂಗೇರಿ ಮರದಲ್ಲಿ ತಾಳೆಯಗರಿಯ ಪುಸ್ತಕದಲ್ಲಿ ಒರೆದಿರುವ ಹರಿಹರರಾಯನ ವಿನಾಯಕ ದೇವರ ಶಾಸನ ಪ್ರತಿ.

ವಿನಾಯಕ ದೇವರ ಶಾಸನಪ್ರತಿ ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ಸ್ಯಸ್ತಿ ಶ್ರೀ ಜಯದ್ಭುಧಯ ಶಕ ವ ೧೩೨೫ನೆಯ ಚಿತ್ರ ಭಾನು ಸಂ|| ಮಯಿಶಾಖ ಬ ೧ ಮಂಗಳವಾರದಲ್ಲೂ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರು ಮಪ್ಪ | ಶ್ರೀ ನರಸಿಂಹ ಭಾರತಿ ಪೊಡೆರು ಸಿಂಗೇರಿಯಲ್ಲಿ ಸುಖಮೋಗಸಾಂಬ್ರಾಜ್ಯ ಮಾಡಿದ ಕಾಲದಲ್ಲಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ವೀರ ಪ್ರತಾಪ ಹರಿಹರ ಮಹಾರಾಯರು ವಿದ್ಯಾನಗರದಲ್ಲಿ ಸಾಂಬ್ರಾಜ್ಯವ ಮಾಡುವ ಕಾಲದಲ್ಲಿ ಹೆದಸೆಮಾದಹೆಗ್ಗಡೆ ಚಿಕಡೊಂಮಣನ ಅಳಿಯ ಮಾದಂಣ ಚಿಕ ಬೊಂಮಣಗಡೆ ಅವನ ತಮ್ಮ ತಮ್ಮಣ್ಣನ ಅಳಿಯ ಬೊಂಮದೇವ ಚಿಕ ಬೊಂಮ ಶಿವ ಯಿಂತಿವರೊಳ ಗಾಗಿ ತಂಮೊಳೇಕಸ್ತವಾಗಿ ನಾಗ ಭಂಡಾರಿ ಅಳಿಯ ತೊರ್ವಗಾಳುವಗೆ ಕೊಟ್ಟ ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ನಂಮ ಅನು ಪತ್ಯಾ ನಿಮಿತ್ತವಾಗಿ ನಂಮ್ಮ ದಾನ ಮೂಲಕ್ಕೆ ಸಲುವ ಭೂಮಿ ಸಿಂಧೆಗೆರೆ ಪೊಳಗೆ ಮಾದ ಹೆಗಡೆಯ ಬಗೆ ಕಾರ ಗಡೆ ಸೋಮನ ಹಾಳಿ ಬ ೧|| ಚಿಕ ಬೊಂಮಣಗಡೆ ಬಗೆಯದು ಬ|| ಉಭಯಂ ಬಕ್ಕೆ ಬೀಜವರಿ ಬಳ ಅಕ್ಷರದಲು ನಾಲ್ಕು ಸಲಗೆ ಭೂಮಿಗೆ ತತ್ಕಾಲೋಚಿತ ಮಧ್ಯಸ್ತಪರಿಕಲ್ಪಿತವಹ ಕ್ರಯದ್ರವ್ಯಗೆ ೧೧ ಅಕ್ಷರದಲೂ ಹನ್ನೊಂದು ಪರಹನ ಸಲ್ಲಿಸಿಕೊಂಡು ತೊರ್ವಗಾಳು ವಗೆ ಪುರಗಡೆನು ಕ್ರಯದಾನವಾಗಿ ಕೊಡೆವಾಗಿ ಸಿಂಗೇರಿಯ ವಿಪ್ಲವಭಟ್ಟರವರಿಗೆ ಅಮೃತಪಡಿಯ ನಡೆಸರೋಸ್ಕರವಾಗಿ ಕಲ್ಲದೇವ ಅಧಿಕಾರಿಗಳ ಮಕಳು ವಿದ್ಯಾನಾಥ ಅಧಿಕಾರಿಗಳಿಗೆ ಅಡ್ಕೆತೋಟದ ಪೊತ್ತಿನ ಕರಾನ್ವಿತಯನ ಕಯ್ಯ ಮೂಲಗುತ್ತಗೆಯ ಮಾಡಿ ಕೊಂಡ ಕ್ರಮ ಮುಂನ ಆ ಭೂಮಿಗೆ ಸಲುವಗಡೆ ಬ ೧೬ ವಂನ್ನುಸರ್ವ ಬಾಧಾಪರಿಹಾರವೂನ್ನರಕಟ್ಟಿಕೊಂಡುದು ಬ|| ೪ ಉಭಯಂ ಬ ೨೦ ಅಕ್ಷರದಲೂ ಯಿಪ್ಪತ್ತು ಸಲಗೆ ಭತ್ತವನ್ನು ವಿಗ್ನೇಶ್ವರ ದೇವರಿಗೆ ಕೊಟ್ಟುಬರುತ ಬಾಹರು ಆ ಭೂಮಿಯ ವಿಧ್ಯಾನಾಥದೇವ ಅಧಿಕಾರಿಗಳು ಕೆರ್ತೆ ತೋಟವನ್ನು ಮಾಡಿಕೊಂಡು ಆ ಭೂಮಿಯ ಚತುರಸೀಮೆಯೊಳಗುಳ್ಳ ಅಷ್ಟಭೋಗತ್ತೇಜಸ್ವಾಮ್ಯಸಹವಾಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಯೀ ಧರ್ಮವನ್ನು ವಿಗ್ನೇಶ್ವರ ದೇವರಿಗೆ ನಾಸುತಾ ಆ ತೋಟವನ್ನು ಸುಖದಿಂ ಭೋಗಿಸಿ ಬಂದಿರಿ ಅಂದು ತೋಟ ಮೂಲಗುತ್ತಿಗೆ ಶಿರಾಶಾಸನದ ಪ್ರತಿ ಯೀ ಯಿಪ್ಪತ್ತು ಬಂದುಗೆ ಭತ್ತವನ್ನು ಕೂಗಳಿತ್ತಿಪೊಳಗೆ ಲಿಂಗಕ್ಕೆ ಕೊಳ ಗದಲ್ಲಿ ಕೊಡಿಸದಿದ್ದರೆ ಆ ತೋಟವನ್ನು ವಿನಾಯಕ ದೇವರಿಗೆ ಪಲಸಹಬಿಲು

ಹೆದಸೆಮಾದಹೆಗಡೆ ಅಳಿಯ ಮಾದಂಣ ಸಹ ತಮ್ಮದಾನ ಮೂಲಕೆಸಲ

ಸ್ತಪರಿಕಲ್ಪಿತಗ ೩ ಅಕ್ಷರದಲ್ಲೂ ಮೂರು ವರಹವನ್ನು ಸಲ್ಲಿಸಿಕೊಂಡು ಆ ತೊರ್ವಗಾಳುವನು ತನ್ನ ದರ್ಮವಾಗಿ ವಿಗ್ನೇಶ್ವರ ದೇವರಿಗೆ ಅಮೃತ ಪಡಿಗೆ ಕೊಟ್ಟವಾಗಿ ನಿಗ್ಧಿಯಲ್ಲೂ ವಿದ್ಯಾನಾಥದೇವ ಅಧಿಕಾರಿಗಳು ನಡೆಸಿ ಬಹು ಬರ, ಖ೨೦ ಯಿಡಿಕಿನ ಹಾಳಿ ಖ೦ ೨ಕ್ಕೆ ಗಡಿ ಖಳ ಉಭಯಂ ೨೪ ? ಸಾಕ್ಷಿಗಳು ಹೊನ್ನಳೆಜ್ಜಿಣ ಹೆಗಡೆ ಬುವಹೆಗಡೆ ಅನ್ನೂರ ಚಿನ್ನ ಹೆಗಡೆ ಹರಿವರಿ ಬರೊ

ದೇವರಪ (ಸೇ) ನಬೋವನ ಬರಹ

Note.

This is also found written in a palm leaf book in the Śringēri Matt and purports to be a copy of an inscription, the original of which is, however, not forthcoming

It records the sale of some land from the income of which the service of food offerings to the god Vighnēśvara was to be conducted. The sale is said to have taken place on Tuesday the 1st lunar day of the dark half of Vaiśākha in S' 1325 Chitīabhānu and corresponds to Tuesday 18th April 1402 (taking Ś 1325 as the current year in the Śaka era) during the reign of Hariharamahārāya (Harihara II 1377-1404) at Vidyānagara and the pontificate of the guru Narasimhabhārati at Śringēri. Nothing is stated about the exact location of the Vighnēśvara shrine referred to. It seems to be the same as the god Vighnēśvara at Śringēri in the Mallikārkjuna temple (See E C VI, Śringēri 21 of Ś 1446)

The record states that certain persons named Mādaheggade of Hedase, Mādanna, son-in-law of Chikka Bommana, Chikka Bommanagade, his younger brother Tammana's son-in-law Bommadēva, Chikka Bomma, and Śiva sold away to one Torvagāluva, son-in-law of Nāgabhandāri, for value received, viz, 11 varahas, two plots of wet land, one of which was named Somanahāli and had the sowing capacity of 1½ khandugas and belonged to Mādaheggade and the other plot was of the sowing capacity of half khanduga and belonged to Chikka Bommanagade, all together wet lands of the sowing capacity of two khandugas situated in Sindegeri. This land is stated to have been given away by the said Torvagāluva as a gift to Vidyānātha-adhikāri, son of Kallī-dēva-adhikāri that he might make over annually 20 khandugas of paddy to Vishnubhatta of Śringēri for services to the god Vighnēśvara. The said Vidyānātha-adhikāri is said to have let out the wet land for cultivation to one Kalānvitayya on condition that he supplied the above paddy every year as rent and to have converted part of the lands into a garden and enjoyed the produce thereof. It was also stipulated that in case Vidyānātha-adhikāri failed to supply some paddy to the linga in Kūgilitti he must make over the whole garden with its produce to the god Vināyaka. The meaning of this is not clear.

An additional plot of land of the sowing capacity of two khandugas called Yidikinahāli below the Sindhegeri tank is also stated to have been sold to the said Torva-gāluva by Māda-heggade of Hedase and his son-in-law Mādanna from their *dāna-mūla* lands (lands acquired originally by gift). This was also made over by him to Vidyānātha-adhikāri for supplying four khandugas of paddy (in addition to

the 20 khandugas previously agreed upon) for the food offerings to the god Vighnêśvara.

The witnesses to this grant are —Honnale Jina-heggade, Buva-heggade Chinna-heggade of Annûr, etc

The writer of the grant is named sênabôva (village accountant) Dêvarapa.

27

Copy of the Andavalli grant of Dêvarâya of Vijayanagar, dated S 1352 found in a kadita book in the Śringêri Matt

Kannada language and characters

ಶೃಂಗೇರಿ ಶ್ರೀ ಮರದ ಕಡಿತದಲ್ಲಿರುವ ದೇವರಾಯನ ಅಂದವಳ್ಳಿಗ್ರಾಮದ ಶಾಸನದ ನಕಲು.

ಅಂದವಳ್ಳಿ ಸಾಧನಪ್ರತಿ

ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಭಿ ಚಂದ್ರ ಚಾಮರಚಾರವೆ| ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ| ಹರೇ
ಕ್ಷೀರಾ ವರಾಹಸ್ಯದಂಷ್ಟಾದಂಡ ಸ್ವಪಾತುಷಃ ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀಚ್ಛತ್ರ ಶ್ರಿಯಂದಧಾ|| ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯು
ದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೩೫೨ನೆಯ ಸೌಮ್ಯ ಸಂವತ್ಸರಂ ಮಾಘ ಬ ೧೪ಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇ
ಶ್ವರ ಶ್ರೀ ವೀರ ಪ್ರತಾಪ ದೇವರಾಯ ಮಹಾರಾಯರು ವಿಜಯನಗರಿಯ ನೆಲೆ ವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂದ ಸಮಸ್ತ
ರಾಜ್ಯಗಳನ್ನು ಸಧರ್ಮದಲ್ಲಿ ಪ್ರತಿಪಾಲಿಸುತ್ತಂ ಇದ್ದಲ್ಲಿ ತತ್ಪಾದ ಪದ್ಮೋಪ ಜೀವಿಗಳು ಮಪ್ಪ ಅರಸಪ್ಪ ಪೊಡೆಯರ ಕುಮಾರ
ಹೆಂಪೆಯರಾಯರು ಗೋವಿಗುತ್ತಿಯ ರಾಜ್ಯವನಾಳುತ್ತಂ ಯಿದಲ್ಲಿ ದೇವರಾಯ ಮಹಾರಾಯ ಪೊಡೆಯರು ಸೌಮ್ಯಸಂವತ್ಸರ
ಮಾಘ ಬ ೧೩ ಪುಣ್ಯಕಾಲದಲ್ಲಿ ಹೆಂಪೆಯ ಕಲ್ಲು ಮರದಲ್ಲಿ ಯಹ ವಿಶ್ವೇಶ್ವರಾರಣ್ಯ ಶ್ರೀ ಪಾದಂಗಳಿಗೂ ಅವರ ಮರದಲ್ಲಿ ಯಹ
ವಿದ್ಯಾಶಂಕರ ದೇವರ ಅಮೃತಪದಿನಂದಾದೀತ್ತಿಯತಿಗಳ ಭಿಕ್ಷಾಸ್ವಾಸ್ತಿಗೂ ಕೊಟ್ಟು ಧಾರೆನೆರೆದು ತಾಂವ್ರ ಶಾಸನವನ್ನು ಕೊಟ್ಟ
ದು ಚಂದ್ರ ಗುತ್ತಿಯ ವೇಂಝಕ್ಕೆ ಸಲ್ಲುವ ಚಿನಮಹಳಿಯನಾಡವಳಗಣ ಅಂದವಳಿಯ ಗ್ರಾಮವನು ವಿಶ್ವೇಶ್ವರಾರಣ್ಯ ಪುರವಾಗಿ
ಧಾರೆಯನೆರೆದು ಕೊಟ್ಟು ನಂನನು ಕರೆಸಿ ಅಂದವಳಿಯ ಗ್ರಾಮವನು ಕುಳವ ಕಡಿದು ನಾಡಿಗೆ ಉತ್ತಾರಕೊಟ್ಟು ಗೋವಿಗುತ್ತಿಯ
ಕರಣೀಕರವಹಿಗೆ ಬರೆಸಿ ದಾನಮೂಲಗಳನ್ನು ತೆಗೆದು ಅವನ್ನು ವಿಶ್ವೇಶ್ವರಾರಣ್ಯ ಶ್ರೀ ಪಾದಂಗಳಿಗೆ ಕೊಟ್ಟೆಯೆಂದು ಸಂಮುಖದಲ್ಲಿ
ನಿಬಂಧದ ನಿರೂಪವನ್ನು ಚಿತ್ತೈಸಿದ್ದಲ್ಲಿ ಆ ನಿರೂಪದಿಂದ ನಾಳು ಆ ವಿಶ್ವೇಶ್ವರಾರಣ್ಯ ಶ್ರೀ ಪಾದಂಗಳಿಗೆ ಕೊಟ್ಟ ದಾನಪತ್ರದ
ಕ್ರಮವೆಂತೆಂದರೆಬನವಸೆಯ ಪನ್ನಿಚ್ಛಾಸಿರಸಿಲುನ ಚಂದ್ರಗುತ್ತಿಯ ವೇಂಝದ ಚಿನಮಹಳಿಯ ನಾಡವಳಗಣ ಅಂದವಳಿಯ
ಬೊಂಮಗೌಡಗಳಹೊಂಚಿಯಾಗಿ ಈ ಅಂದವಳಿಯ ಗ್ರಾಮವಂದಕ್ಕಂ ಕುಳಗೆ ೨||೧ ||೭ ಗಂಡತಿಕುಳ ೧ ಹದ್ದಿಕೆ ೬ ವರಹನ ಲೆಬ್ಬ
ದಲು ಗ ೨೩೬|| = ಪ್ರಾಕುಸರದಿಯಿಂದಗೆ ೧೮ ೧| ಛಂ | ಸರದಿ ಸಹ ಗ ೨೪೬ ೨ = ದಣಾಯಕ ಸಾಮ್ಯಸಹ ಗ ೨೪||
೩ = ಉತ್ತರ ಗೌಡುಂಬಳಿಗೆ ಗ ೨೮೪ ನುಳಿಯ ಶುಧ ಗ ೨೨೪ = ಗೆಸೇಸೆಯ ಸೂಸುಗ ೧೮ || ಕಂಸೇಸೇಪತ್ತಿ ಗ ೧ ಕ್ಕಂ ೧.
೮೪ ಹಣವಿನ ಸೇಸೆಯ ಲೆಬ್ಬದಲ್ಲು ಗ ೭೮೪ ಗ ಉಡುಂಬಳಿ || ಸೇಸೆಯಿಂದ ಹ ೧೧ | ೦ ಅಂಗ ೭|| ೧ ಗೆ ಅಂಶೆಗೆಯುಲರಗತಿ
೮ || ೧೦ ನುಳಿಯಶುಧ ಗ ೭೮೪|| ದಶೇಶೆಯಿಂದ ಗ ೧೮೪|| ಖರದ ಬಾಕಿಯಿಂದ ಗ ೧ ಅಧಿಕಾರಿ ಪರಿವರ್ತನೆಯಿಂದ ಗ ೨|| ೮೩
ಕರಣೀಕರ ಅರವಣಿಯ ಮಾಗಣೆ ಶಾನುಭೋಗರವರ್ತನೆಯಿಂದ ಗ ೨ ಅಂಗ್ರವಂಕ್ಚೆನಾಡೋಪಾದಿಯಲ್ಲಿ ಬಾಹ ಉಂಬಳಿಯ
ಚಿಕ್ಕಹೊಂಬಳಿ ಹೊಂಮಾರು ಕ್ರಯ ಕಡಾಯಭಿಟ್ಟ ಕೊಟ್ಟು ನಲ್ಲೆತ್ತು ನಲ್ಲೆಮ್ಮ ಮಾವಿನಬಿಟ್ಟಸುಂಕಕಾರುಕ ಮಗಮೆತಳವಾರಿಕೆ
ಅನುಪುಕೂಡವೀಸ ಹಂದರಹಣ ಹರವಿಗೊಳು ಮೇಟುಕೊಳಗ ಕಪಿರೆಯ ಸಾವಂತಿಗೆ ತಟ್ಟಿನ ಬೆಂಬಳಿಯ ಅರುಹನ್ನೆರಡರ ದಂಡ
ಹರುಗೋಲಹಣ ಬಾವಲಿ ಬಿರಾಡ ಮುಂದೆ ಹುಟ್ಟುವ ಪೂರ್ವಾದಾಯ ಸಹವಾಗಿ ಸರ್ವಬಾಧೆಪರಿಹಾರಕ್ಕೆ ಗದ್ಯಾಣಗೆ ೧೧ ವರಹ
ಅಂತು ಗದ್ಯಾಣಗೆ ೪೭ || ೧ ಅಕ್ಷರದಲು ನಾಲ್ವತ್ತೇಳು ಅರುಹಣ ಹುಟ್ಟುವ ಅಂದವಳಿ ಗ್ರಾಮವನ್ನು ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾ
ರಾಪೂರ್ವಕವಾಗಿ ಸರ್ವಪರಿಹಾರವಾಗಿ ದಾನಮೂಲಗಳನ್ನು ವಡಂಬಡಿಸಿ ದಾನಮೂಲವನ್ನು ಬಿಡಿಸಿ ನಿಮಗೆ ನಂಮ್ಮ ಸ್ತ್ರೀ
ಪುತ್ರಜ್ಞಾತ್ತಿ ಸಾವಂತದಾಯಾದ್ಯಾನು ಮತಪುರಸ್ಸರವಾಗಿ ನಿಮಗೆ ಧಾರೆಯೆರೆದು ಕೊಟ್ಟು ಆ ಅಂದವಳಿಯ ಗ್ರಾಮ ಅದಕ್ಕೆ
ಸಲುವ ಕೊಪಲು ಚತ್ರ ಮುಂತಾದ ಸರ್ವಸ್ವಾಮ್ಯವನ್ನು ನೀವೇ ಅನುಭವಿಸಿಕೊಂಬಿರಿ ನಿಮಗೆ ಧಾರೆನೆರೆದು ಕೊಟ್ಟ ಅಂದವಳ್ಳಿ
ಗ್ರಾಮಲು ಚತುಸ್ಸೀಮೆವೊಳಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿನಿಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟತೇಜಸ್ವಾಮ್ಯವನ್ನು
ನೀವೇ ಅನುಭವಿಸಿಕೊಂಡು ಆದಿ ಕ್ರಯದಾನಪರಿವರ್ತನೆಗಳೆಂಬ ಚತುರ್ವಿಧ ವ್ಯವಹಾರಕ್ಕೆ ಸಲಿಸಿಕೊಂಡು ಆ ಚಂದ್ರಾಕ್ಷರ

ಸ್ಥಾಯಿಗಳಾಗಿ ಸುಖದಿಂ ಭೋಗಿಸಿ ಬಹಿರಿ ಸ್ಥಾನ ಪೂಜ್ಯ ಪೂರ್ವಮುರಿಯಾದೆ ಯೆಂದು ನಾವು ನಮ ಸ್ವರೂಪಾಪೋಷಂ ಬಟ್ಟು
ಕೊಟ್ಟ ದಾನಪತ್ರ ದಾನ ಪಾಲನೆಯೋರ್ಮಧ್ಯೆ ದಾನಾಚ್ಛೇದನೋನು ಪಾಲನಂ ದಾನಾಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿಪಾಲನಾದೆ
ಚ್ಚುತಂ ೨ದಂ|| ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾಯೋಹರೇತ ವಸುಂಧರಃ|| ಶ್ರಷ್ಟಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

Note.

This is a copy of an inscription found in a kadita book in the Śringêri Matt. The original of this record is not available

The date of this record is given as Ś 1352 Saumya sam Māgha ba 14, corresponding to 21st February 1430 (taking the current year Ś 1352) The object of the inscription is to record the gift of the village Andavali in Banavase 12000 kingdom to Viśvēśvarāraṇya-śrīpāda, guru of the Kallumatha of Hampe, by Dēvaiāya II, king of Vijayanagara

The record begins with the usual stanza in praise of Śambhu and states that on the above date, while rājādhirāja rājaparamēśvara, vīra-pratāpa-Dēvaiāya-mahārāja was ruling the earth at Vijayanagara, his dependant Hampeyarāja, son of Ariasappa-Vodeyar, governor of Gōvi-Gutti kingdom granted a copper charter with pouring of water making a gift to Viśvēśvarāraṇya-śrīpāda residing in the Kallu-matha at Hampe for the food offerings and perpetual lamp of the god Viḍvāśankara and food for ascetics, in the matt of the village Andavali situated in Chinama-haliyanād in Chandraguttiya-ventheya renaming it Viśvēśvarāraṇyapura and after due payment to the nād and the entry into the register of the *karanika* (accountant) of Gōve-Gutti and after satisfying *dāna-mūlis* (original owners of the land who obtained the said land by gift?) Details are next given of the income of the village which amounted to 47 gadyāṇas and 6 hanas It is also stated that the village Andavali was originally the mūli of Bommagauda who had certain proprietary rights in it

Details of income are given as follows —Original land revenue, two and a half varahas, half hana and seven pies present revenue (nine times the original revenue meaning of gandati-kula not clear) 23 varahas $\frac{1}{2}$ + $\frac{1}{8}$ hana old custom and paddy-tax brought 1 varaha $1\frac{1}{2}$ hana total income 24 varahas, 2 hanas and 7 pies. With *danāyaka-svāmīya* (tax for the danāyak or governor) it amounted to $24\frac{1}{2}$ varahas and $3\frac{1}{8}$ hanas Out of this two varahas and four hanas were to be deducted for *gaudumbali* (dues paid to the gauda) The balance was 22 varahas $4\frac{1}{8}$ hanas, etc. Other details of taxes and income are next given the meaning of which is not clear. The donee was to receive the land with all the rights of possession and free from any imposts or taxes which are enumerated as follows: *Chikka-hombali*, *hommāru* (tax on the sale of gold?), *kraya* (sale), *kaddāya* (forced labour), *bittu* (free labour) *kotna* (tax on pounding of grain), *nallettu* (tax on good bullocks), *nallemme* (tax on good buffaloes), *māvina-bittu*, *sunka* (customs duties), *kāruka* (artisan tax?), *magame* (tax on merchandise sold), *talavārike* (tax on watchmen), *anupu*, *kodaviśa* (tax on

pots of water or horns), *handara-hana* (pandal tax), *haravi-gûlu* (food in pot?), *métu-kolaga* (threshing-floor tax on measures), *kapileya-pâvantige* (tax on steps of a pond?), *tattma-bembali* (tax on mares?), *âruhanneradai a-danda* (fine of sixes and twelves?), *harugôlu-hana* (tax on basket-shaped boats), *bâvali* (?), *birâda*, future payments of arrears, etc

The grant ends with the usual imprecatory stanzas

The donor Hampeya-râya, son of Arasappa-vodeyar is mentioned as the governor of Gôva and Chandragutti provinces under Dêvarâya in an inscription of S' 1353 Sâdhârana (E C VII Shikarpur 40). Nothing is known about the ascetic Viśvēśvarâranya of the Kallumatha at Hampe nor his relation to the Śringêri Matt nor the image of Vidyâśankara at Hampe worshipped by him. The name Viśvēśvarâranya is not met with in the list of the gurus of the Hampe Matt published by the matt

The village Andavalli is situated in Chandragutti hobli, Sorab Taluk, Shimoga District and is a saivamânya village belonging to the Śringêri Matt at present

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Copy of the Hâlâdi grant of Mallikârijuna of Vijayanagar written in a kadita at the Matt at Śringêri

Kannada language and characters

ಶೃಂಗೇರಿ ಶ್ರೀ ಮರದ ಕಡಿತದಲ್ಲಿ ಬರೆದಿರುವ ಮಲ್ಲಕಾರ್ಜುನರಾಯನ ಹಾಲಾಡಿಗ್ರಾಮದ ಶಾಸನದ ಪ್ರತಿ.

ಹಾಲಾಡಿ ಗ್ರಾಮ | ಈ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಉಪಗ್ರಾಮಗಳು ಸಹಾ ಐದು ಗ್ರಾಮದ | ಶಿಲಾ ಶಾಸನ

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರ ಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾ
- 2 ರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ || ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರಷ ೧೨೬೧ನೆಯ ||
- 3 ವರ್ತಮಾನಕೆ ಸಲುವ ಪಮಾಧಿ ಸಂವತ್ಸರದ ಶಾವಣ ಶು ೧೩ಯು ಭಾನವಾರದಲ್ಲು | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾ
- 4 ಜ ಪರಮೇಶ್ವರ ! ಆರಿಯ ವಿಭಾಡ || ಪರರಾಯರಗಂಡ | ಪೂರ್ವ ದಕ್ಷಿಣ ನಮುದ್ರಾದಿ ವಿರಪ್ರತಾಪ ಪ್ರಪುಡ |
- 5 ಮಲ್ಲಕಾರ್ಜುನದೇವರಾಜ ಮಹಾರಾಯರು | ವಿಜಯನಗರಿಯಲ್ಲು || ಸಿಂಹಾಸನವನಾಳುತ್ತಿರುವ ಕಾಲದಲ್ಲು
- 6 ಆಚಾರ್ಯ ಶ್ರೀ || ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರು | ಶ್ರೀ ಶಂಕರಭಾರತಿ ಸ್ವಾಮಿಗಳಿಗೆ
- 7 ವಿಜಯ ಸಿಂಹಾಸನದಲ್ಲು | ಯೋಗಸಾಮ್ರಾಜ್ಯವನಾಳುತ್ತಿದ ಕಾಲದಲ್ಲು | ಶ್ರೀ ಶಂಕರ ಭಾರತಿ ವಡೆಯರು | ಶ್ರೀವಿಧ
- 8 ಪೂಜೆ | ಅಂನ ವಸ್ತ್ರ ನಿತ್ಯವಹಿ ಮುಪ್ಪಾಂನ ಬ್ರಾಹ್ಮಣ ಸಂತರ್ಪಣೆ | ದೇವತಾ ಸಂತರ್ಪಣ | ಮುಂತಾದ್ದಕ್ಕೆ
- ನಮಿಂದಾ ಆ
- 9 ಗುವಂಧಾ ಮಹಾಪೂಜೆ ಸಹಾ ಆಗಬೇಕು | ಅನಂತ ದ್ವಿಜಯಂಗಳು ಆಗಿ | ಶತ್ರು ಪರಾಜಿತವಾಗಿ ರಾಜಾಧಿ
- 10 ರಾಜ ಯೋಗಸ್ಥಿರ ಸಾಮ್ರಾಜ್ಯವಾಗಿ | ಅಭಿ ಉದಿಯಾಗಬೇಕು ಯಂತ ಪ್ರವರ್ತಿತದ ಕಾರಣ | ಶ್ರೀ
- ಮಲ್ಲಕಾರ್ಜುನ ದೇವ
- 11 ರಾಜ ಮಹಾರಾಯರು ಬುಕ್ಕರಾಯರು ಸಹಾ ಮಹಾದಾನವ ಮಾಡುವ ಕಾಲಕ್ಕೆ ಶ್ರೀ ಶಂಕರ ಭಾರತಿ ಸ್ವಾಮಿಗ
- 12 ಇವರ ಬಿಜಯಂಗೈಶಿಕೊಂಡು | ಯಿ ಮಹಾದಾನವ ಕೊಡುವ ಕಾಲದಲ್ಲು ನಮಗೆ ಮಹಾ ಸಾಮ್ರಾಜ್ಯಪದವಿ
- 13 ಆಗಬೇಕೆಂದು | ಬಾರ ಕೂರ ರಾಜ್ಯದವಳಿಗೆ | ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ | ಶಿಲಾ ಶಾಸನವಾಗಿ | ಧಾರೆ
- ನೆರದು ಕೊ
- 14 ಟ್ವ ಮುದುವರಿ ಗ್ರಾಮ ೧ಕ್ಕೆ ಅದಾಯ ಕಾಟ ೧೨೬೦ಕ್ಕೆ ಕಕ್ಕುಂಜಿಯಲ್ಲು ಕಾಟ್ಟಿ ೩೬ ಜಿನಿಗಳ ಉಡುಗರೆ |

- 15 ಯಂಟು ಜಿನಸಹಾಕಾಟಿ ೨೨ ಅಳದಲಿಕಾಟಿ ೧೧ ಅಂತೂಕಾಟಿ ೬೯ ಹೆರವರಿಯಾಗಿರುವ ಕಾಟಿ ೭೭
 16 ಉಭಯಕಾಟಿ ೧೪೬ ನುಳಿದು | ಶುಭಕಾಟಿ ೧೧೧೪ ಸಬಗಲ್ಲು ಗ್ರಾಮ ೧ಕ್ಕೆ ಕಾಟಿ ೬೦ಕ್ಕೆ ತೆದಲಿಕಾಟಿ ೩
 17 ಉಡಗರೆ ಕಾಟಿ ೨ | ಉಭಯಕಾಟಿ | ನುಳಿದು | ಶುಭಕಾಟಿ ೫೫ ಕಟ್ಟಕೆರೆ ಗ್ರಾಮ ೧ಕ್ಕೆ ಕಾಟಿ ೧೩೫ಕ್ಕೆ
 18 ಅಳದಲಿ ಕಾಟಿ ೧೫ | ಉಡಗರೆ ಕಾಟಿ ೩ ಉಭಯಂ ಕಾಟಿ ೧೮ ಹೆರವರಿ ಕಾಟಿ ೮ |||೦ ಉಭಯಂಕಾಟಿ
 19 ೨೬ |||೦ ನುಳಿದು | ಶುಭ ಕಾಟಿ ೧೦೮ |೦ ಭಾಗಿ ಕೊಣೆನ ಗ್ರಾಮ ೧ಕ್ಕೆ ಆದಾಯ ಕಾಟಿ ೧೬೭ |೦ ||೦
 20 : ಉಡಗರೆ ಕಾಟಿ ೭ ಶುಭಕಾಟಿ ೧೬೦ |೦ ||೦ ಅಂತೂ ಗ್ರಾಮ ೪ಕ್ಕೆ ಆದಾಯಕಾಟಿ ೧೬೨೨ |೦ ||೦
 21 : ಕುಂದಮಂಗಲದ ಗ್ರಾಮಕಾಟಿ ೩೦ ನುಳಿಯೆ ಶುಭಕಾಟಿ ೭೫ ಉಭಯಂ ಉಪಗ್ರಾಮಸಹಾ ಆದಾ
 22 ಯ ಕಾಟಿ ೧೬೯೭ |೦ ||೦ ಸಾವಿರದ ಆರನೂರ ತೊಂಭತ್ತೇಳು ಕಾಲು ಅರೆಕಾಟಿ ಗ್ರಾಮಗಳ ಹೊನ್ನಂನ್ನು
 23 ನಾಲು ಸಿವಾರ್ಪಿತವಾಗಿ ದಾರೆನೆರದು ಕೊಟ್ಟ ಮುದುವರಿಸಬುಗಲ್ಲು | ಕಟ್ಟಕೆರೆ ಭಾಗಿ ಕೊಣೆ ಕೊಣೆ ಕುಂದ
 ಮಂಗಲ
 24 ಅಂತೂ ಗ್ರಾಮ ೫ರ ಹೊನ್ನನ್ನು ಶ್ರೀ ಮಲ್ಲಿಕಾರ್ಜುನದೇವ ರಾಜ ಮಹಾರಾಯರು ಬುಕ್ಕರಾಯಮಹಾರಾಯರು
 25 ಯೇಕಚಿತ್ತದಿಂದ | ಶಂಕರ ಭಾರತಿ ಸ್ವಾಮಿಗಳವರಿಗೆ ಶ್ರೀಶೀರದಲ್ಲ ಮಹಾ ಧರ್ಮವ ನಡೆಸಿಕೊಂಬ ಹಾಗೂ | ಯೀ
 26 ಹಾ ರಾಡಿ ನರಸಿಂಹಸ್ವಾಮಿ | ಅಮೃತಪಡಿ ನಂದಾದಿತ್ತಿಗಳು ಮುಂತಾದ ಕಟ್ಟಲೆಗಳ | ನಡೆಸಿಕೊಂಡು
 ಬರಬೇಕೆಂದು | ನಾಲು
 27 ಮಹಾದಾನವ ಕೊಡುವ ಕಾಲದಲ್ಲಿ | ಸಿವಾರ್ಪಿತವಾಗಿ ಶಿರಾ ಶಾಸನಸ್ತವಾಗಿ | ಸಹಿರಂಣ್ಯೋದಕ ದಾನ ಧಾರಾ
 28 ಪೂರ್ವಕವಾಗಿ | ದಾರೆ ನೆರದುಕೊಟ್ಟ ಗ್ರಾಮದ ಚತುಃ ಸೀಮೆ ವಿವರ | ಮೂಡಲು | ಗೊಪನಕಟ್ಟ ಹಂಚಾರತ್ತಿಕಟ್ಟೆ
 29 ಯಿಂದಂಪಡುವಲು | ತೆಂಕಲು | ಅವರೆನೆ ಗಡಿ ಬೆಟ್ಟಗುಡೆಯಿಂದಂ ಬಡಗಲು | ಪಡುವಲು | ಮಾದಿ ಕಟ್ಟೆ
 30 ಆಸಿ ಕಟ್ಟೆ ನಾಡಗಡ್ಡಿ ನೆರಡಿ ಗುಡೆಯಿಂದ | ಹೊನ್ನೆ ಬಯಲ ನಿಲಿ ನಿಂದಂ ಮೂಡಲು | ಬಡಗಲು
 31 ಹೊರ ಹೊಳೆಯಿಂದಂ | ತೆಂಕಲು | ಯಿಂತಿ ಚತುಃ ಸೀಮೆವಳಗುಳ್ಳ ಗ್ರಾಮ ೨ ಮತ್ತಂ ಮೂಡಲು | ಸಳುವಾ
 32 ದಿ ನೆಡಿ ಗುಡ್ಡೆಯಿಂದ ಸಾಲಿನಿಂದ | ದಾಸನಕಟ್ಟೆ ಸಾಲಿನಿಂದ ನಾಡಗಡಿ ಬಾಳ ದೊಡ ಕಟ್ಟಿನಿಂದ ಭಾವಿಕಟ್ಟೆಗಡಿ
 33 ಯಿಂದ ಸಮಾಪಡುವಲು | ತೆಂಕಲು | ಆಗಲದಂಡೆ ಗಡಿಯಿಂದಂ ಚಿತ್ತದ ಕೊಡಲಿ ನಿಂದಂ ಬಡಗಲು ಪಡು
 34 ವಲು ಮಾವಿನಕೊಡಲು ದನಿಯ ಗಡಿ ಹೆತ್ತಾರನ ಗಡಿ ಮಕ್ಕಿದಂಡೆ ನಿರಲೆಕೆರೆ ಗುಂಪ್ಯನಕೆರೆ ಜಾತರಕ್ಕಳ
 35 ಗಡಿ ದೊಡನಾಡಿನಿಂದ ಮೂಡಲು | ಬಡಗಲು | ಹೆರಾಳ ದೊಡಸಾಲಿನಿಂದಂ | ತೆಂಕಲು | ಯಿಚತುಃ ಶಿಮೆ
 36 ವಳಗುಳ್ಳ ಗ್ರಾಮ ೩ ಉಭಯಂ ಗ್ರಾಮ ೫ | ಐದನ್ನು | ಶ್ರೀಶಂಕರ ಭಾರತಿ ಸ್ವಾಮಿಗಳವರಿಗೆ ಯಿಗ್ರಾಮಗಳ ಬಾ
 37 ಳ ಹೊನ್ನಸಹಾ | ನಾಲು | ಸೂರ್ಯ ಚಂದ್ರರು | ಹರಿಹರ ಸಾಕ್ಷಿಯಾಗಿ ದಾರೆನೆರದು ಕೊಟ್ಟ ಪ್ರಕಾರಾ ಆಹೊ
 38 ಂನುಗಳನ್ನು | ನಿಲು ಶ್ರೀಮರಕೆ ತರಿಸಿಕೊಂಡು | ಮಹಾ ಧರ್ಮಂಗಳನ್ನು ನಡೆ | ಶ್ರೀ ಲಕ್ಷ್ಮಿನರಸಿಂಹ
 ಸ್ವಾಮಿಗೆ |
 39 ಅಮೃತಪಡಿ ನಂದಾದಿತ್ತಿಗೆ ಸಹಾ ನಡೆಸಿಕೊಂಡು | ಯೀ ಗ್ರಾಮಂಗಳ ಚತುಃಸೀಮೆ ಗಡಿ ನಿಧಿಗೆ ಹೊಲನೆಲಮ
 40 ರಗಳ ವಿವರಗಳಿಗೆ ಸಹ ಶಿರಾಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿಕೊಂಡು ಯೀ ಗ್ರಾಮಗಳಿಗೆ ಸಲುವ ಹೊಲನೆಲ | ಮರಮಟ್ಟ
 41 ಸಿಮೆ ಹಿತ್ತಲು ಯೀನು ಉಳ್ಳದ್ದು | ಯೀ ಸಿಮೆವಳಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷಣಿ ಆಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯ
 42 ವೆಂಬ ಅಷ್ಟ ಭೋಗ ತೇಜ ಸಾಮ್ಯಸಹವಾಗಿ ಸರ್ವಮಾನ್ಯಗಳು ಆ ಚಿಂನ ? ಸಹವಾಗಿ | ಆ ಚಂದ್ರಾ
 43 ಕ್ಕ ಸ್ಥಾಯಿಗಳಾಗಿ | ಅನುಭವಿಸಿಕೊಂಡು ಬಹಿರಮೆಂದು ಶ್ರೀಶಂಕರಭಾರತಿ ಸ್ವಾಮಿಗಳವರಿಗೆ | ಸಿವಾರ್ಪಿತ
 44 ವಾಗಿ ನಾಲು ದಾರೆ ನೆರದುಕೊಟ್ಟ ಗ್ರಾಮಗಳ ಶಿರಾಶಾಸನ |
 45 ಶ್ರೀ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಾಜ ಮಹಾರಾಯರು ಶ್ರೀ ಬುಕ್ಕರಾಯ ಮಹಾರಾಯರು ಸಹಾ | ಧಂಕಾಕ್ಷರಣಿ ?
 46 ಯಿಂದ ವಪ್ಪಾ ಹಾಕಿದ ಶಿರಾ ಶಾಸನ ೧

ಮುದವರಿ ದೆವಸ್ತಾನದಲ್ಲಿ ಯಿ ಶಾಸನವನೆಟಿದೆ ?

Note.

This is also a record found in a *kadita* at the Śringēri Matt. It purports to be a copy of a stone śāsana, the original of which is however not found.

The object of the inscription is to register the gift of certain villages named Muduvarti, Sabagallu, Kattakere, Bhâgi Konî, and Kundamangala with an annual income of 1697 kâtî gadyânas to Śankarabhârati, head of the Śringêri Matt (?) by the Vijayanagar king Mallikârjuna and Bukkarâyaru. The usual imperial titles, rājâdhirâja, rāja-paramêśvara, champion over enemy kings, destroyer of enemy kings, ruler of the eastern and southern oceans, vîra-pratâpa are applied to the king who is called Praudha Mallikârjuna Dêvarâja-mahârâyaru and is said to be seated on the throne of Vijayanagar. Who the Bukkarâya of the grant is cannot be determined. There is a Bukka III in 1422 A.D. (E. C. X, Kolai 128) but he may be too early for the present grant.

The date is given as Ś 1261 Pramâthi sam, Śrâvana śu 13, Bhânuvâra. This date is too early for Mallikârjuna (1446-67). The copyist must have made a mistake in the Śaka year and the proper śaka year is probably Ś 1381. In this year the date corresponds to August 12, 1459 A.D., a Sunday (Ś 1381 Pramâthi Nija Śrâvana śu 13) and is regular in all the details given.

The object of the grant is stated to be that the king wanted that the three-fold worship in the matt of Śankarabhârati-svâmi and the sumptuous feeding of Brahmins daily, worship of Gods, etc., in the matt might be carried on with the help of the king and thereby the king might be ever prosperous and victorious over enemies and his imperial power might endure for ever growing more and more. It is said that king Mallikârjuna and Bukkarâya invited the guru Sankara-bhârati and made this gift with pouring of water and got this inscription engraved on stone to publish the gift.

The details of income of the villages are given next in lines 14-22. The income of Muduvarti was 1260 kâtî (hons) originally. Deducting out of this 36 kâtîs for Kakkunji, 22 for presentation of cloth to Jinnis (?), 11 for Âladali (?), 77 for *haravaris* (certain areas of cultivated land) the net income would be 1114 kâtîs. For the village Sabagallu the gross income was 60 kâtîs. Deducting out of this 3 kâtîs for Tedali (?) and 2 for presentation of cloth (udagare) the net income would be 55 kâtîs. For Kattakere village the gross income was 135 kâtîs. Deducting 15 kâtîs for Âladali (?), 3 for presentation of cloth and $8\frac{1}{2}$ for *haravaris*, the net income would be $108\frac{1}{2}$ kâtîs. Bhâgi Koninagrâma had a gross income of $167\frac{1}{2}$ kâtî varahas and $1\frac{1}{2}$ hana. Out of this 7 kâtîs were to be deducted for presentation of cloth and the balance would be $160\frac{1}{2}$ kâtî varahas and $\frac{1}{2}$ hana. The gross income of the 4 villages amounted to $1622\frac{1}{2}$ kâtî varahas and $1\frac{1}{2}$ hana. The income of the village Kundamangala after deducting 30 kâtîs was 75 kâtî varahas. The total income of the 5 villages was $1697\frac{1}{2}$ kâtî hors and $1\frac{1}{2}$ hana. This amount was to be spent for the charities in the Śringêri Matt and also for services of offering light, food, etc., to the god Lakshmînarasimhasvâmi of Hâlâdi. The grant is stated to have been made with gift of gold and pouring of water, in order that

God Śiva might be pleased with it and cites Sun and Moon, Hari and Hara as witnesses.

The boundaries of the villages are next given Eastern boundary to the west of Gôpanakatte and Hanjârattikatte, etc

The signatures of Mallikârunadêvarâja-mahârâyaru and Śrî Vîra Bukkarâyaru are next given.

It is also stated that the stone inscription recording this grant is found in the temple at Mudavartî or Mudavari

Some of the details given about the income and expenditure in the different villages cannot be clearly made out

29

Copy of a grant dated Ś 1363 of the time of Purushôttamabhârati of the Śringêri Matt found in a palm leaf book in the Śringeri Matt

Kannada language and characters

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ತಾಳ ಪ್ರತಿಯಲ್ಲಿರುವ ಪುರುಷೋತ್ತಮ ಭಾರತಿಗಳಿಗೆ ಭೂಮಿಯನ್ನು
ಸಮರ್ಪಿಸಿದ ಶಾಸನದ ಪ್ರತಿ.

- 1 ಸಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ| ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲ್ಮವಾಹನಶಕ ವರುಶ ೧೩೬೩ನೆಯ ರಘುದ್ರ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ೩ ಸೋಮವಾರದಲು
- 2 ಶ್ರೀಮತ್ಪರಮಹಂಸ ಸರಿವ್ರಾಜಕಾಚಾರ್ಯ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾವಾರ ಪಾರೀಣ ಯಮುನಿಯಮಾದ್ಯ ಪ್ಲಾಂಗ ಯೋಗನಿರತರಾದ ಶೃಂಗೇರಿಯ ಶ್ರೀಮತ್ಪುರುಷೋತ್ತಮಭಾರತಿ ಶ್ರೀ ಪಾದಂಗಳ ದಿ
- 3 ವೈ ಶ್ರೀ ಪಾದಪದ್ಮಂಗಳಿಗೆ ಅತ್ರೇಯಗೋತ್ರದ ರುಕ್ಕುಶಾಖೆಯ ರೋಣದ ಬೊಂಬರನರ ಮಕ್ಕಳು ಗೋವೆಯ ಬಾಚಣವಡೆಯರ ಮಕ್ಕಳು ಲಕ್ಷ್ಮಮಂಜುಗಳ ಪೊಡಮಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
- 4 ನಮ್ಮ ಹಿರಿಯರೂ ಮಾದರಸ ಒಡೆಯರು ನಮ್ಮತಂದೆ ಬಾಚಣವೊಡೆಯರು ಗೋಕರ್ನಕ್ಷೇತ್ರದಲ್ಲಿ ಶ್ರೀ ಮಹಾ ಬಲದೇವರ ಸಂನಿಧಿಯಲ್ಲಿ ಶ್ರೀ ಮಹಾಬಲದೇವರಿಗೆ ಅಮೃತೇಶ್ವರ ದೇವರಿಗೆ ನಾನಾಗೋ
- 5 ತ್ರದ ಬ್ರಾಂಹ್ಮಣಭೋಜನ ಏತಿಭಿಕ್ಷೆಗೆ ಮಾಡಿದ ಧರ್ಮಗಳ ನಡೆಸಲೋಸುಗೆ ಬಂನಣಿಗೆಯ ನಾಡವರಕಯ್ಯಲ್ಲಿಯೂ ಅಂಕೊಲೆಯನಾಡವರ ಕಯ್ಯಲ್ಲಿಯೂ ದಡುಗಂದಿನಾಡವರ ಕಯ್ಯಲ್ಲಿ ಶಾಸನಾತ್ತಿ
- 6 ತವಾಗಿ ಕೂಂಡಹೆಗರಣಿ ಹರವರಿ ದೆನ ಕೊಣಿಕೊಣಿ ಹೆಲೆಮತ್ತಿಕೊಣಿ ಬಾವಿಕೊರಲು ಮಾರಣಗಿರಿಯ ಬಾಳು ಮುಂತಾದ ಗ್ರಾಮಾಸಿಂಬಿ ಮುಂತಾದ ಸೀಮೆಗಳ ಪಾರಪತ್ಯವನು ಮಾಡರನ್ನವಡೆರೂ ಹರವಿನಹರಿಯಂ
- 7 ಐನುನಂಮಾರಾಮಾಂಜನು ಮಾಡುವಲ್ಲಿ ಆ ಗ್ರಾಮಗಳಿಗೆ ಆರುಗಳು ಮನೆವತ್ತುಗಳ ಬಾಧೆಯಿಂದ ಧರ್ಮದವಸ್ತು ಕಾಲಕಾಲದಲ್ಲುಬಾರದೆ ದೇವರ ಶ್ರೀ ಕಾರ್ಯಮುಂತಾದ ಧರ್ಮಕುಂತಿ ವಾಗುತ್ತಿತ್ತು ಅದು ಕೇಳಿ ನಾನು ಶ್ರಂ
- 8 ಗೇರಿಗೆ ದೇವರ ಶ್ರೀಪಾದದರುಶನಕೆ ಬಂದು ಶ್ರೀ ವಿದ್ಯಾಶಂಕರದೇವರ ದರುಶನಕೆ ಬಂದು ಶ್ರೀ ವಿದ್ಯಾಶಂಕರ ದೇವರ ಸಂನಿಧಿಯಲ್ಲಿ ಅಮೃತೇಶ್ವರದೇವರ ಸ್ಥಾನಾಧಿಪತ್ಯವನು ಸತ್ರಧರ್ಮದ ಮರಗಳನು ಅದಕ್ಕೆ ಶಾಸನಾತ್ತಿತ ವಾಗಿ ನಡದು ಬಾ
- 9 ಹಗ್ರಾಮಾಸೀಮೆಗಳನು ಸೈಹಿರಣ್ಯೋದಕಪೂರ್ವಕವಾಗಿ ದೇವರ ಚರಣಕ್ಕೆ ಧಾರೆಯನೇರದು ಸಮರ್ಪಿಸಿ ಮಾಡರನ್ನವೊಡೆರೂ ದೇವರ ಶಿಶ್ಯರೂ ಗೋಕರ್ನದ ಮರದಲ್ಲು ಯಹ ಮಾಡವಚಾರ್ಯ ಶ್ರೀ ಪಾ
- 10 ದಂಗಳ ಭಿಕ್ಷೆಸ್ವಾಸ್ತಿಗೆ ನಂಮ ರಾಮಂಜ ಹರಿಯಂಜ ರಾಮಾಕುಲ್ಲಿ ನಂಬಿನಾಧಗಂಗಂಜಗಳು ನರಹರಿಯವರ ಕುಟುಂಬ ಸ್ವಾಸ್ತಿಗೂ ಶಾಸನಾಂಕಿತವಾಗಿ ಮಾಡಿದ ವಸ್ತುಲು ಧರ್ಮಕ್ಕು ದೇವರ ಶ್ರೀ ಕಾರ್ಯಕ್ಕು
- 11 ಬಾಹವಸ್ತು ಕಾಲಕಾಲದಲ್ಲು ಬಾರದೆಯಿದ್ದಲ್ಲಿ ಮಾಧವಭಾರತಿ ಶ್ರೀ ಪಾದಂಗಳ ಕಾಲದಲ್ಲು ಸಾಲವತ್ತೆ ಗೆದು ತಮ ಕುಟುಂಬ ಸ್ವಾಸ್ತಿಗೂ ಆ ಧರ್ಮಕ್ಕೂ ಯಿಕ್ಕಿದ ಹೊಂನಿನ ಲಾಭಕ್ಕೂ ಮಾರಿಕೊಟ್ಟ ಗ್ರಾಮವನು ಬರಸಿ

12. ಕೊಟ್ಟವಾಗಿ ಆಮಾರಿಕೊಂಡ ಗ್ರಾಮವನು ಮಾಧವಾಚಾರ್ಯ ಶ್ರೀಪಾದಂಗಳ ಬಿಕ್ಷುಸ್ವಾಸ್ತೆಗೆ ಮಾಡಿಕೊಂಡು ಉಳಿದ ಗ್ರಾಮಸೀಮೆ ಸ್ವಾಮ್ಯಗಳಿಂದೆ ಮಾಧವಭಾರತಿವಡೆರು ಬಾಚೆಣವೊಡೆರು ಮಾಡಿದ
- 13 ಸತ್ರಧರ್ಮ ಬ್ರಾಹ್ಮಣಭೋಜನ ಕಟಲೆಯನು ಅಮೃತೇಶ್ವರ ದೇವರ ಶ್ರೀ ಕಾರ್ಯಕಟಲೆಯನು ಶ್ರೀ ಮಹಾ ಬಲದೇವರ ಅಮೃತಪಡಿ ಕಟ್ಟಲೆಯನು ಆ ಗ್ರಾಮಸೀಮೆಗಳ ಪಾರುಪತ್ಯವಂ
- 14 ನು ಮಾಧವಭಾರತಿ ಶ್ರೀ ಪಾದಂಗಳ ಮುಖದಲ್ಲಿ ದೇವರ ಶಿಷ್ಯಪರಂಪರೆ ಆ ಚಂದ್ರಾರ್ಕಸ್ತಾಯಿ ಸ್ಥನಮಾನ್ಯ ಪೂರ್ವಮುರಿಯಾದೆಯಲ್ಲಿ ನಡೆಸಿಕೊಂಡು ಚಿತ್ತಯಿಸುವುದು ಯಂದು ಪೊಡವಟ್ಟು ಕೊಟ್ಟ ಧ
15. ಮಠಾಸನ ಆದಿತ್ಯಚಂದ್ರಾ ವನಿಲೋನಲಶ್ಚ ದ್ವ್ಯಾರ್ಥಮಿ ರಾಪೋಹ್ಯದಮಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂಧ್ಯೆ ಧರ್ಮಸ್ಯ ಜಾನಾತಿ ನರಸ್ಯಪ್ರೀತಿಂ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ
- 16 ದಾನಾಶ್ಚ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಠನಾದಚ್ಚುತಂಪದಂ

Note

This record is also found written in a palm-leaf manuscript in the Śringêri Matt and purports to be a copy of an inscription, the original of which, however, is not found

It records some grant made to Purushôttama-bhâratî-śrîpâda, head of the Śringêri Matt, with the usual titles parama-hamsa-parivrâjakâchârya, veised in *pada*, *vākya* and *pramāna*, and engaged in the eight-fold yôga including *yama* and *nyama*. The donor is named Lakshumanna, son of Bâchanna Vadeyar of Gôve, who was the son of Bommarasa of Rôn of Âtreya-gôtra and Rik-śâkhe. After saluting the Śringêri guru the donor says in the grant that his ancestor (*haryar* lit. elder) Mâdarasa Odeyar and the donor's father Bâchanna Vodeyar had made grants for services in the temples of Mahâbalêśvara and Amrutêśvara in the sacred place Gôkarna and for the feeding of the Brahmans of various gotras and for the livelihood of ascetics purchased certain villages named Hegarane-haravari, Denakonekona, Helemattikone, Bâvikoralu, Mâranageriya-bâlu, Simbi-sime, etc., from the people of Bannanigeyanâd, Ankôleya-nâd, Dadugandi-nâd in accordance with śâsanas. It is next stated that the *pâriupatya* (headship or management) of the above lands was vested in the hands of Mâdarasa Vodeyar, Hariyanna of Haravu, and Râmanna (who is called Namma Râmanna meaning our Râmanna as he was apparently a relative or close friend of the donor Lakshumanna). The record next states that owing to the damage caused by the bullocks belonging to the household of Arasus (the local rulers ?) the villages were unable to supply the requisite articles for the daily services in the temples and for other charities. It is further stated that on hearing of this state of things the donor Lakshumanna paid a visit to Śringêri and in the presence of the God Vidyâsankara made over to the Śringêri guru the management of the Amrutêśvara temple and the feeding of Brahmans and the administration of the villages granted previously.

The record next proceeds to state that the donor restored or gave to Mâdhavâchârya-śrîpâda the village sold away for liquidating the debts incurred partly for the

livelihood of the ascetic Mâdhavâchârya-śrîpâda who was dwelling in the Matt at Gôkarna and was a disciple of the Śringêri guru (*dēvaraśiṣyaru*) and for the family expenses of Râmanna, Hariyanna, Râmâkulli, Nambinâtha, Ganganna and Narahari, and for the temple services and other charities especially at a time when the income was low and irregular and debts were necessary to meet the demands. The record further states that the revenue of this village was arranged to be utilised for the livelihood of the ascetic Mâdhava-bhârati-śrîpâda (same as Mâdhavâchâryaśrîpâda) and the revenue of other villages was to be expended on the charities made by Bâchanna Vodeyar including feeding of guests (*satra-dharma*) and Brahmans, and services in the Amritêśvara temple. The management of these charities and of the villages granted is stated to have been vested in the gurus of the Śringêri Matt in lineal succession who should superintend them through the ascetic Mâdhava-bhârati and maintain all the old rights, etc., of the place.

The usual imprecatory verses *âditya-chandrâvanilônalaścha* and *dânapâlanayôr madhyê* are found at the end of the grant.

The date of the inscription is given in line 1 as Ś 1363 Raudri sam. Jyêshtha śu 3 Monday. Taking the Śaka year as current the date is equivalent to May 4, 1440 A.D., a Wednesday. Taking the next year Durmati, *i.e.*, Ś 1363 expired, the tithi corresponds to 22nd May 1441, a Monday as stated in the grant, but the cyclic year would be wrong.

No king is named in the record. It belongs to the time of Dēvarâya II at Vijayanagar. Nothing is known about the donor Lakshumanna but his father Bâchanna Vodeyar called also Bâchannarâya was the governor of Goa (Ś 1318-30). High sounding titles have been applied to him and he is said to belong to Âtrêya-gôtra and to have been a *kumâra* (lit son but would also apply to a dependant) of Mâdhava-mantri called also Mâdarasa Vodeyar who conquered Goa from the Mussalmans in the reign of Harihara II (E.C. VII, Honnali 71, Mad. Ep. Rep. 1927, No 369, 1930, No 609). Bâchanna Vodeyar's father is here named Bommarasa of Rôn, and his gôtra is given as Âtrêya. A grant seems to have been made to the Śringêri guru Nayasimhabhârati in Ś 1328 during the governorship of Bâchanna Vodeyar (Mad. Ep. Rep. 1927 No 369). His younger brother Mallappa Vodeyar is stated to have been the governor of Gutti in Ś 1341 (E.C. VII Shikarpur 288).

The donee Purushôttama-Bhârati was a guru of the Śringêri Matt. The present record shows the respect paid to the Śringêri Matt by the provincial governors under the Vijayanagar Kings.

Mâdhavâchârya-śrîpâda, called also Mâdhava-bhârati, is stated to have been a guru of the Matt at Gôkarna. The trend of the inscription shows that he was a subordinate of the Śringêri Matt. The present Râmachandrapur Matt whose headquarters are at Râmachandrâpur in Nagar Taluk, Shimoga District, has also

spiritual jurisdiction in the sacred place Gôkarna, a sea-coast town in North Canara District. A copper plate of this Matt dated Ś 1371 claims several honours to the Matt as granted by Vidyâranya guru of the Śringêri Matt (E. C. VIII, Nagar 67). The present record invests Mâdhava Bhârati Vodeyar with the management of the Mahâbalâsvara and Amrutêsvaia temples at Gôkarna on behalf of and subordinate to the Śringêri Matt.

The details regarding the sale of lands given in the grant are not very clear.

30

Copy of a grant of the time of King Dêvarâya of Vijavanagar dated Ś 1369 found in a palm-leaf ms in the Śringêri Matt

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ೩೩೨ನೆಯ ನಂಬರಿನ ಹಳೆಯ ಶಾಸನಗಳ ನಕಲು ಎಂಬ ತಾಳೆಗರಿ ಪುಸ್ತಕದಲ್ಲಿ
ಬರೆದಿರುವ ಶಾಸನದ ನಕಲು ಗೋಕರ್ಣದ ಪತ್ರವೆಂಬದಾಗಿ ಪಕ್ಕದಲ್ಲಿದೆ

ನಮಃಸ್ತುಂಗಿ ನಮಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭಿ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿ
ಶ್ರೀ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮನಮುದ್ರಾಧೀಶ್ವರ ಶ್ರೀಮತು ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ದೇವರಾಯ
ಮಹಾರಾಯರ ಸಾಂಮ್ರಾಜ್ಯಾ ಭೃದಯದಲ್ಲು ತನ್ನಿರೂಪದಿಂದ ಶ್ರೀಮನ್ಮಹಾಪ್ರದಾನ ರಾಮಚಂದ್ರದೇವಚರಣ ಹೊನ್ನಾವರದ
ರಾಜಧಾನಿಯಲ್ಲಿ ಇದ್ದು ಹೈವ ತುಳು ಕೊಂಕಣ ಮುಂತಾದ ರಾಜ್ಯಗಳನ್ನು ಪ್ರತಿಪಾಳಿಸುತ್ತಿದ್ದು ಶಾಲಿವಾಹನಶಕ ವರುಶ
ಸಾ ೧೩೬೯ನೆಯ ಕ್ಷಯ ಸಂವತ್ಸರದ ಚ್ಯುತ್ರ ಬ ೧೦ ಸ್ತಿರವಾರದಲ್ಲಿ ಶ್ರೀಮಃದ್ಭರಿವಾಳ ಎತೀಶಾಧಿಪ್ತಿತರಾದ ಶೃಂಗೇರಿಯ
ಶ್ರೀ ಪುರುಷೋತ್ತಮಭಾರತ್ತಿ ಸ್ವಾಮಿಗಳ ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಗಳಿಗೆ ಮಂಗರಸರು ಕೊಟ್ಟ ಮೂಲಪಟ್ಟಿ ಕ್ರಮವೆಂತೆಂದರೆ
ಗಜವೇಂಚಿಕಾರ ದೇವರಾಯಮ ಹಾರಾಯರು ಹಿಂದೆ ರುದ್ರೋದ್ಗರಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬ ೩೦ ಅದಿತ್ಯವಾರದಲು ಶ್ರವಣ
ನಕ್ಷತ್ರ ವ್ಯತಿಪಾತ ಅರ್ಧೋದಯ ಪುಣ್ಯಕಾಲದಲ್ಲಿ ಶ್ರೀ ಗೋಖರ್ಣಪ್ಪಿತದ ಶ್ರೀ ಮಹಾಬಲದೇವರಿಗೆ ವ್ರಾತಕಾಲದ ಪಂಚಾ
ಮೃತ ಅಭಿಶೇಕ ನೃವೇದ್ಯ ಅಂಗರಂಗ ವೈಭೋಗವನು ಪ್ರಾಕುರಾಯರ ಕುಮಾರ ಅಭೋಳರಾಯರ ಹೆಸರಲ್ಲು ಮೂವ
ತ್ತಾರುಮಂ ೩೬ ಮಂದಿ ಬ್ರಾಹ್ಮರಿಗೆ ಸತ್ರಧರ್ಮವನ್ನು ಸಹಿರಣ್ಣೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧರಿಸೆರದು ಅಚಂ
ದ್ರಾರ್ಕ ನಡೆವದಕ್ಕೆ ಹೊನ್ನಾವರವೊಳಗೆ ಗ್ರಾಮವನು ಬರೆಶಿಕೊಡಹೇಳಿ ರಾಯರು ರಾಮಚಂದ್ರದೇವಗಳಿಗೆ ನಿರೂಪವನು
ಕೊಡಲಾಗಿ ಆ ರಾಮಚಂದ್ರದೇವಗಳು ಗೋಕರ್ಣಕ್ಕೆ ಬಂದು ಶ್ರೀ ಧರ್ಮಕ್ಕೆ ಆಸಯವನಿವಹೈಯ ಮಾಗಣೆ ಬಳಗೆ ಹರಿಹಳಿಯ
ಗ್ರಾಮವನ್ನು ಕೊಟ್ಟು ಅವಸರದ ಸತ್ರಧರ್ಮ ಪಾರುಪತ್ಯವನ್ನು ಬಂಕಿಸಬ್ಬಾಯಿತ ಈ ಸೀಮೆಯ ಮಾರಿಹೋದಲ್ಲಿ ಆತಮುಖ
ಯಿಂದ ಆ ಸತ್ರಧರ್ಮದೇವರ ಅವಸರವನು ಸಾಂಗವಾಗಿ ನಡೆಸದೆ ಕುಂತಿವಾದ ಸ್ಥಿತಿಯನು ರಾಮಚಂದ್ರದೇವಗಳು ಕೇಳಿ
ಬಂಕಿಸಬ್ಬಾಯಿತಗೆ ಪಾರುಪತ್ಯವನು ಸಲುವಿಟ್ಟು ದೇವರ ಶಿಷ್ಯರು ಗೋಕರ್ಣದ ಮಠದಲು ಇಹ ಮಾಧವಭಾರತಿ ಶ್ರೀ ಪಾದಂಗಳ
ಮುಖದಿಂದ ಆ ಹರಿಹಳಿಗ್ರಾಮದ ಪಾರುಪತ್ಯವನು ಮಾಡಿಸಿಕೊಂಡು ದೇವಶಿಷ್ಯ ಪರಂಪರೆಯಾಗಿ ಆ ಅವಸರ ಸತ್ರಧರ್ಮವನ್ನು
ನಡೆಶಿಕೊಂಡು ಇಹಾಗೆ ಈ ಪಾರುಪತ್ಯವನ್ನು ರಾಮಚಂದ್ರದೇವಗಳು ದೇವರ ವಶಕ್ಕೆ ಕೊಟ್ಟು ತಮ್ಮ ಹಸರ ಸಾಧನವನ್ನು
ಬರೆಶಿಕೊಟ್ಟು ಇಲ್ಲಿಯ ಸಾಧನಪಟ್ಟಿಗಳನು ಬರೆಶಿಕೊಡಹೇಳಿ ರಾಯಾತ್ರಯವನು ಕಳುಹಿದ ಸಂಬಂಧ ನಾಪು ಆ ಮರ್ಯಾದೆ
ಯಲು ಆ ಗ್ರಾಮದ ಕುಳ ಅವಸರ ಧರ್ಮವನು ಮಾಧವಭಾರತಿಯ ಶ್ರೀ ಪಾದಂಗಳ ವಶವಮಾಡಿಶಿಕೊಟ್ಟಿವಾಗಿ ಆ ಧರ್ಮ
ವನ್ನು ನಡೆಸುವ ಕಟ್ಟಲೆ ವಿವರ ಆನೆಹಳ್ಳಿಯಿಂದ ತಾರ ಇನ್ನೂರು ಎಂಭತ್ತಾರ ಲೆಕ್ಕದಲ್ಲಿ ಗ ೧೦|| ೪೮|| ೨ ಹರವರಿಯುಭಾಮು
೫೦೨೦ ಅಂತು ನೂರನಾಲ್ಕು ವರಹ ಉಭಯಗೆ ೧೨೪|| ೪|| ೨ ಶಬ್ದಂ ಗೆಣಿ ಹರವರಿನಹ ೨೯೯ ಹ ೧೨ ದಣಾಯಕ ದಣಾಯ್ಕರ
ಸೀಮೆಯಿಂದ ಉತಾರ ೨೮೦ ಲೆಕ್ಕದಲ್ಲಿ ಗ ೧|| ೧|| ೨ ಬಿಲಗಣಿಯಿಂದ ಗ ೨ ಹರವರಿಭಮು ೧೦ ರ ಗೃಹ ೧|| ಭತ್ತ ೨೪೦
ಲೆಕ್ಕದ ಗೃಹ ನಾಲ್ಕು ಭಯಂ ಸಾಮ್ಯ ಇದಗೆ ೪ ಹ ೪೮೨ ಭಯಂಸಾಮ್ಯ ಸಹಿತ ೨೮೦ ಲೆಕ್ಕದ ಗ ೧೨೫||

Note.

This also purports to be a copy of an inscription and is found written in a palm-leaf manuscript of the Śringêri Matt

It belongs to the reign of Dêvarâya II (1419-46) and was issued on Saturday the 10th lunar day of the dark half of Chaitra in the year Kshaya Ś 1369 of the Śâlî-vâhana era, by Mangarasa, governor under mahâpradhâna Râmachandra-dêva-vodeyar, viceroy of Haiva, Tulu and Konkana provinces with Honnâvara as the capital, in favour of the Śringêri guru named Purushôttama-bhârati-śrîpâda, making a gift of a village Harihalli

The purport of the grant is as follows —

The king of Vijayanagar named Gajabêtegâra (Elephant-hunter) Dêvarâya-mahârâya had sent a nirup to Mahâpradhâna Râmachandra-dêvavodeyar directing him to bestow a village in Honnâvara for the services of the morning bath with 5 ingredients (milk, curds, ghee, honey and sugar) to the God Mahâbala in Gôkarnakshêtra, and of offering of food and of decorations and illuminations to the same God and also for feeding 36 Brahmans freely in the name of Abhôlarâya, deceased son (*komâra*) of the king This order of the king had been issued on the holy occasion of Ardhôdaya-punyakâla, on Sunday, the 30th lunar day of Pushya in the year Rudîrôdgâni In accordance with this order Râmachandradêva came to Gôkarna and granted the village Harihalli situated in the *mâgani* of Sayavaninahalli for the said charities and appointed Banki-sabbâyita as the manager of the free feeding service (*satra-dharma*) In course of time Banki-sabbâyita left the place and it was found difficult to conduct the charities and services and hearing of this, Râmachandradêva took away the management (*pârupatya*) from Banki-sabbâyita and ordered that the whole charity of feeding should be handed over to the Guru of the Śringêri Matt (*devaia*) and a charter executed in his name and that it should be looked after on his behalf by his disciple Mâdhavabhârati-śrîpâda and his spiritual descendants in lineal succession In accordance with the orders received from Râmachandradêva, Mangarasa handed over the lands of the said village and the management of the charities to Mâdhava-bhârati-śrîpâda

The details of the income of the lands, etc., are next given 286 *tâlas* from Ânehalli amounting to 20½ gadyânas and 4½ hanas and 7 kâsu, 5020 mûdes of paddy of the value of 104 varahas from Haravari total 124½ gadyânas, 4 hanas and 7 kâsu, etc (other details continue of the receipts, etc)

The date of the grant is given as Ś 1369 Kshaya sam Chaitra 10 Sthiravâra and coincides with 22nd March 1446 A D, a Tuesday and not Saturday as stated in the record The date of the previous grant referred to corresponds to January 19, 1444 A D a Sunday with the constellation Śravana, etc., as stated in the grant.

Copy of the grant of Kangavalli made by Bhânappa of Bârakûr dated
S 1376, in a palm-leaf ms book in the Śringêri Matt.

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮರದ ತಾಳ ಪ್ರತಿಯಲ್ಲಿರುವ ಬಾರಕೂರ ಭಾನಪ್ಪಗಳ ಶಾಸನದ ಪ್ರತಿ

ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ಶ್ರೀ ವಿದ್ಯಾ ಶಂಕರಾಯನಮಃ | ಶ್ರೀ|| ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರ
ವೈತ್ರಯಿರೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಕ ವರುಷ ೧೩೭೬ನೆಯ ಪ್ರಜೋತ್ಪತ್ತಿ
ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧ ಸೋಮ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರು ಮತ್ತೆ ಶ್ರೀಶಂಕರಭಾರತಿವೊಡೆಯರ
ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಂಗಳಿಗೆ ಬಾರಕೂರ ಚಂದರನರ ಮಕ್ಕಳು ಭಾನಪ್ಪಗಳು ಕೊಟ್ಟ ಗ್ರಾಮದ ಧರ್ಮ್ಯ ಶಾಸನದ ಪಟೆಯ
ಕ್ರಮನೆಂತೆಂದರೆ ಸಿಂಗೇರಿಯ ಶ್ರೀ ಪುರುಷೋತ್ತಮ ಭಾರತಿನೊಡೆಯರು ಮುಕ್ತರಾದ ಬಳಿಕ ದೇವರಿಗೆ ಪಟ್ಟವಾಗಿ ದೇವರನು
ರಾಯರು ವಿಜಯನಗರಿಗೆ ಬಿಜಯ ಮಾಡಿ ಪಾದಾಚ್ಛನೆಯನೂಮಾಡಿ ಪಟ್ಟದ ಗ್ರಾಮಕ್ಕೆ ಬಾರಕೂರ ರಾಜ್ಯದೊಳಗೆ ಯಿನ್ನೂ
ಏ ಆಯಿವತ್ತು ವರಹನ ಹುಟ್ಟುವಳಿಯ ಗ್ರಾಮವನೂ ಪಿಲುಚಿಕೊಡಹೇಳಿ ರಾಯರು ದಣಾಯಕ ವೊಡೆಯರ ರಾಯಸಗಳು
ನಮಗೆ ಬಂದವಾಗಿ ಆ ರಾಯಸ ಪ್ರಮಾಣಿನಲ್ಲಿ ನಾವು ಸಮರ್ಪಿಸಿ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ಗ್ರಾಮದ ವಿವರ ಕಂದಾವರದ
ಗ್ರಾಮದ ಅಂಣ ಉಡುಪ ವಾಸ್ತವ ಉಡುಪಗಳ ಹದಿಕಯ ಕೊಂಗವಳ್ಳಿ ಗ್ರಾಮ ೧ಕ್ಕೆ ಕುಳಹೊನ್ನು ಮೊದಲುಕಾಟೆ ಗೊಂಕ್ಕಂಪ್ರತಿಗೆ
೧ಕ್ಕಂಹದಿಕೆ ಗ ೧೨ಕ್ಕಂ ಬಾಹಾದುಕಾಟೆ ಗ೬ಂಗೆ ಇಳಪು ಅಂಣ ಉಡುಪಗೆ ಕಾಗ ೧೨ ವಾಸ್ತವ ಉಡುಪಗೆ ಗ ೧೨ ಆ ಸೇನ
ದೊವಗೆ ಗ ೧೨ ಅಂತು ಗ೩೬ನ್ನು ಶುದ್ಧಕಾಟೆ ಗ೩೬ಳ ಆವೂರು ತೆರುವ ಭತ್ತದಿಂಬಾಹ ಅಕ್ಕಿನಾಡ ಹಾಗೆ ೪೦ ಲೆಕ್ಕದಲ್ಲ ಅಕ್ಕಿ
ಮುಡಿ ೬೦ಕ್ಕೆ ಕಾಟೆಗೆ ೬೦ಉಭಯಂ ಕೊಂಗವಳ್ಳಿ ಇಂದ ಕಾಟಿ ಗ೬೨ನ ವೂರ ಹೆಬ್ಬಾರುವನಹದಿಕೆಯ ಕಾಳಾವರ ಕಟ್ಟುಂಗರೆ
ಕಾಟೆ ಗ೩೨ ಉಭಯಂ ಕಾಟೆ ಗ೬೩೬ಕ್ಕಂ ವರಹ ಗ೩೩೨ ಆಕ್ಷರದಲು ಇನ್ನೂರ ಐವತ್ತೆರಡು ವರಹಾನ್ನ ಹುಟ್ಟುವಳಿಯ ಕೊಂಗು
ವಳ್ಳಿಯ ಗ್ರಾಮವನ್ನು ಆ ಊರುತೆರುವ ಭತ್ತದ ಅಕ್ಕಿಯನ್ನು ಕಾಳವರದ ಕಟ್ಟುಂಗರೆಲ ಬಾಹ ಹೊನ್ನನ್ನು ಶ್ರೀ ವಿದ್ಯಾಶಂಕರ
ದೇವರ ಅಮೃತಪಡಿ ನಂದಾದೀಪ್ತಿ ಯತೀಶ್ವರರಭಿಕ್ಷೆಯ ಕಟ್ಟರೆ ಬ್ರಾಹ್ಮಣ ಭೋಜನ ಮೊದಲಾದ ಧರ್ಮಂಗಳಿಗೆ ಆ ಗ್ರಾಮವನ್ನು
ಆ ಚಂದ್ರಾರ್ಕವಾಗಿ ಭೋಗಿತಿ ಬಹಿಯಂದು ಭಾನಪ್ಪಗಳು ಬರಿಸಿ ಸಮರ್ಪಿಸಿದ ಕೊಟ್ಟ ಪಟ್ಟ | ಪಟ್ಟವಪ್ಪದು ? ಭಾನಪ್ಪನ ಬರ
ಹದೊಪ್ಪ

Note

This record is said to be a copy of an inscription, the original of which is not forthcoming. It was found in a palm-leaf manuscript work in the Śringêri Matt and was copied. It is also published in the Selections from the Records of the Śringêri Matt, Vol. I. 1927, a private publication of the Śringêri Matt in P 21, but the date is given as S' 1352 Saumya and there are slight verbal alterations of the text therein.

After the usual invocation to Śambhu, the record states that on Monday, the 1st lunar day of the bright half of Kârtika in the Śaka year 1374 Prajôtpatti (its English equivalent being Monday, 25th October 1451, A.D. taking the Prajôtpatti of the current S' year 1374) Bhânappa, son of Chandrasa of Bârakûr made the gift of the village Kongavalli in the kingdom of Bârakûr, with an annual income of 252 varahas to Śankara Bhârati, the head of the Śringêri Matt, under the orders of the king of Vijayanagar and Danâyaka Vodeyar. The occasion of the gift was the invitation of the *guru* to Vijayanagar and the worship of his holy feet (pâdârchane-
neyannu mâdi) by the king on the installation of the *guru*, in his seat after the

death of his predecessor Purushôttama Bhârati. Details of the income in money and paddy are next given. In addition to the money income from the village Kongavalli, a certain quantity of rice from the village was also granted to the guru, as well as some fixed dues of the village Kâlâvara Kattumgere. Certain rights in the villages named are said to have been vested in two persons Vâstêva-udupa and Anna-udupa. The record ends with the signature of Bhânappa.

It has to be noted that the king of Vijayanagar at this time was Mallikârajuna, 1446-1467, but his name is not given in the grant. The name Śankara Bhârati, the head of the Śringêri Matt occurs as Śankarânanda (1428-1454) after Purushôttama Bhârati (1406-1448 A D) in the Śringêri Matt list of gurus (See Rice's Mysore Gazetteer, 1897, Vol I, P 474). Inscriptions, however give 1418-1451 to Purushôttama Bhârati (see E. C VI Introduction P. 24, Koppa Taluk 44 of 1351). Grants that relate to Śankara Bhârati are rare. The present record shows that the Vijayanagar kings continued to honour and patronise the Śringêri Matt even after Haribara II.

Bârakûr is a village in the South Canara District and the Bârakûr province included parts of South Canara District and the adjacent parts of the Mysore State. Chandrasa, father of Bhânappa, the donor of the present grant, is met with in several inscriptions of S' 1355, 1356 and 1362, as the governor of Bârakûr. (See S.I.I., Vol. VII, PP. 159 and 236 also Mad. Ep. Rep 1929, P. 48). Bhânappa is met with as the governor of Bârakûr in an inscription of S' 1374 under Valabha-Danâyaka (see Mad. Ep. Rep. 1930, P 55)

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Copy of a Śâsana of the king Krishnarâya of Vijayanagar in
a kadita in the Śringêri Matt.

Kannada language and characters.

ಶ್ರೀಮದ ಶ್ರೀ ಮರದ ಕಡಿತದಲ್ಲಿ ಬರೆದಿರುವ ಕೃಷ್ಣರಾಯರ ಶಾಸನದ ನಕಲು.

- 1 ಯುವ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬಿಂಬು ಶ್ರೀ ಮಂಜುಹಾರಾ
- 2 ಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ ಕೃಷ್ಣರಾಯ ಮಹಾರಾಯರು ಮಾ
3. ಳನಹಳೆಯ ಸೀಮೆವಳಗಣ ಬರುವೆಗವಟೂರು ಹೊಳೆಹೊನ್ನೂರ ಸೀಮೆ
4. ವಳಗಣ ಉಂಡಲ ಅದಕೆ ಸಲುವಹಳ್ಳಿ ಹರಕೆರೆ | ಸಿವಮೊಘೆಸೊಳೆಬ
5. ಯಲು | ಸಹ ಗ್ರಾಮಗಳ ಗುಡ ಪ್ರಜೆಗಳಿಗೆ ನಿರೂಪ | ನಿಮಗ್ರಮ
6. ಗಳು | ಅನಾದಿ ಕಾಲ ಮೊದಲಾಗಿಯು | ಶ್ರೀಗೇರಿಯ ಮರಕ್ಕೆ
7. ಸಲುಉದಾದ ಕಾರಣ ನಾಲು ಶ್ರೀಗೇರಿಯ ವಡೆಯರಿಗೆ ಪಾ
8. ಲಸ್ತೆಲು | ನೀಲು ಶ್ರೀಗೇರಿಯವಡೆಯರ ಅಣಿ ಅಗ್ಗೆಗೆ ವಳಗಾ
- 9 ಗಿ ನಡವರಾಗಿ | ಶ್ರೀ ವಿರೂಪಾಕ್ಷಯೆಂದು ಬರಹ ಹಾಕಿ ಅದೆ.

Translation.

On the 30th lunar day of the dark half of Mârgasîra in the year Yuva, the illustrious râjâdhirâja râjaparamêśvara Krishnarâya-mahârâya granted this *nirûpa*

to the *gaudu-prajes* of the villages Baruve and Gavatûru in the district (sîme) of Mâlênahallî and the villages Undalî, Harakere, Sîvamoghe and Sollebayalu in the district (sîme) of Holêhonnûr —

Whereas from times immemorial your villages have belonged to the Śringêri Matt we have granted them to the *vadëyar* (lit master or lord, here it means Guru of Śringêri) and it behoves you to act according to the orders of the said *vadëyar* of Śringêri.

Śrî Virûpâksha

Note.

This grant was issued by the Vijayanagar king Krishnarâya (1509-1529) on Yuva sam Mâr. ba. 30 (corresponding to Wednesday 5th December 1515 A.D. taking S' 1437 Yuva which is the only Yuva occurring during the reign of Krishnarâya) and directs the village headmen, etc., of certain villages (named) to obey the Śringêri Matt Gurus as their masters, as they alone were entitled to those villages from the beginning. Apparently there must have been some dispute about their ownership.

The villages named are Baruve and Gavatûr situated in the present Kerehalli hobli of Nagar taluk, Shimoga District Mâlênahallî is a village in Holalur hobli of Shimoga taluk Sîvamoghe is the present Shimoga town Sollebayalu is a village in Koppa taluk, Kadur District Holêhonnûr is situated near the confluence of the Tungâ and Bhadrâ rivers in Shimoga taluk

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Copy of a sannad of Ranadullâkhân found in a palm leaf ms. in the Matt at Śringêri
Kannada language and characters

ಅದೇ ಶೃಂಗೇರಿ ಶ್ರೀ ಮರದಲ್ಲ ಕರಡೇ ಕಾಗದದ ಪುಸ್ತಕದಲ್ಲಿರುವ ರಣದುಲ್ಲಾ ಖಾನರ ಸನ್ನದಿನ ಪ್ರತಿ

ರಣದುಲ್ಲಾಖಾನರ ವಿಜ್ಞಪತಿ

- 1 ಶ್ರೀ ಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರಪ್ಪ ಶ್ರೀ ಶಿಂಗೇರಿ ಮ
- 2 ಟದ ಸಚ್ಚಿದಾನಂದ ಭಾರತಿ ಸ್ವಾಮಿ ಶ್ರೀ ಪಾದಂಗಳಿಗೆ ರಣದುಲ್ಲಾ ಖಾನ
3. ರ ಸರಾಮು ನೀವು ಅಶೀರ್ವಾದವ ಕಳುಹಿಸಿಯದ್ದಿ ಅದರ ಬಹುಮಾ
- 4 ನದಿಂದ ಪೋದಿಶಿ ಕೇಳಿ ಸಂತುಷ್ಟರಾದೆವು ನಿಮ್ಮ ಯೆಲ್ಲಪ್ಪನ್ನ ತಿಳಹಲಾ
- 5 ಗಿ ಸಕಲ ಅಭಿಪ್ರಾಯಗಳು ಅರಿಕೆ ಆಯಿತು ನಿಮ್ಮ ಮರಕ್ಕೆ ಶಿವಮೊ
6. ಗೆ ಶೀಮೆಗಳವಳಗೆ ಮಾನ್ಯದ ಗ್ರಾಮಗಳು ಉಂಟು ಆ ಗ್ರಾಮಗಳ
7. ನಿರ್ಬಂಧಕವಾಗಿ ನಡೆಸುವ ಹಾಗೆ ತಾಕೀತಿ ಕಾಗದವ ಬರಿಸಿ ಕಳುಹಡೇ
- 8 ಕೆಂದು ಬರೆಸಿ ಕಳುಹಿದ ರೀತಿಯಲ್ಲಿ ನಿಮ್ಮ ಯೆಲ್ಲಪ್ಪ ಹೇಳಿಕೊಂಡ
- 9 ಲ್ಲಿಗೆ ತಾಕೀತಿ ವಾರೆಗಳ ಬರೆಸಿ ಕಾಗದವ ಬರೆಸಿ ಕಳುಹಿರೇವೆ ಅದರಿಂದ
- 10 ತ್ರುಪ್ತವಾಧೀತ್ತಾಗಿ ನಂಮಿಂದಾ ಅಹ ಪ್ರಯೋಜನಗಳಿಗೂ ನಿಂ
11. ಮ ಅಶೀರ್ವಾದವನ್ನು ವೇಳೆ ವೇಳೆಗೆ ಬರೆಸಿ ಕಳುಹಿಸುತ್ತಾ ಬಾಹಾಗೆ
12. ಮಾಡಿಸುವುದು ಹೇಳಿದಂತೆ ಬರೆದು ಶಿಖೆ ಮಹರು ಹಾಕಿ ಅದೆ

Transliteration.

1. śrīmat-paramahamsa parivrâjakâchâryarappa sri Śringêri-ma
2. tada Sachchidânamda-bhârati-svâmi śrīpâdamgalige Ranadullâkhâna-
3. ra salâmu nīvu âsīrvâdava kaluhisiyidri âdarabahumâ-
4. nadimda vōdisikêli samtushtarâdevu nimma Yellappa tīlahalâ-
5. gī sakala-abhiprâyagalu arike âyitu nimma mathakke Sīvamo-
6. ge-śīmegala valage mânia da grâmagalu umtu â grâmagala
7. nīrbamdhakavâgi naḍesuvahâge tâkīti-kâgadava barsi kaluhabê-
8. kemdu baresikaluhida ritīyalli nimma Yallappa hêlikomda-
9. ilige tâkītivâlegala barsi kâgadava barasi kaluhidhêve adarimda
10. tiptavâdhittâgi nammimda âha prayôjanagaligû nim-
11. ma âsīrvâdavannu vēlevêlege barasī kaluhisuttâ bâhâge
12. mādīsuvedu hêlidamte baradu śīkhe maharu hâki ade

Translation.

To the holy feet of the illustrious paramahamsa-parivrâjakâchârya Sachchidâ-nandabhâratisvâmi of the Śringêri Matt —

Salutations (salâm) of Ranadullâkhân —

The blessings you sent we got read, and listened to with respect and regard and were pleased therewith. On further questioning your Yellappa we understood your ideas fully. As your Yellappa represented that your Matt possesses *mânia* (rent-free) lands in Śīvamoga-sīme and that you want *tâkīti* letters (letters of direction or command) from us to the effect that the villages should be compelled to be made over to your matt we have got the necessary *tâkīti voles* written and despatched with letters of instruction. This may satisfy you and you may arrange to despatch letters every now and then as to how far you require help from us, and convey your blessings.

Written according to instructions and affixed the seals of the signet (śīkhe-moharu) thereto.

Note.

This is a letter issued by the Bijâpur general Ranadullâkhân in response to a letter of request from the Śringêri Matt directing his officers to enforce obedience to the orders of the Śringêri Matt in the collection of produce, etc., in their *mânia* lands in the Shimoga District.

The letter shows the high regard paid to the gurus of the Śringêri Matt even by the Mussalman rulers of Bijâpur. This letter of the Bijâpur general (together with the letters of Haider and Tippu to the Śringêri Matt published before in M.A.R. 1916, P 74) would show that the Mussalman rulers far from molesting

the Hindus, showed great reverence to their accredited spiritual leaders and helped them in the discharge of their sacred duties

No date is given The guru of the Śringêri Matt is named Sachchidânanda-Bhârati The Śringêri Matt succession list contains three Sachchidânanda Bhâratis 1622-1663, 1705-1741, 1770-1814 besides two Abhinava Sachchidânanda Bhâratis 1741-1767, 1814-1817 (Rice's Mysore Gazetteer Vol. I 1897, P 474) Ranadullâkhân, general of Bijapur, invaded in 1637 Bankâpur, Harihar, Basavâpatna and Tarikere up to the woods of Bednur, the whole of which was overrun. The Bednur chief was besieged in Kavale-durga but bought off the enemy An attempt was next made on Seringapataim but the king of Mysore, Kanthîrava-Narasa-Râja-Vodeyar (1638-1659) succeeded in effectually repelling the invader With Ranadullâkhân was associated the Mahratta general Shâhji, father of the famous Śivâji.

It is thus probable that it was the first guru of the name Sachchidânanda Bhârati in the Śringêri Matt (1622-1663) who sent his agent Yellappa to Ranadullâkhân and got help from him The present record must have been issued about 1640 A D

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Copy of Rannaghatta grant, dated Ś1582 of Śrîrangarâya of Vijayanagar found in a paper manuscript book in the Matt at Śringêri.

Kannada language and characters

ಶೃಂಗೇರಿ ಮಠದ ಕರಡೇಕಾಗದದ ಪುಸ್ತಕದಲ್ಲಿ ಬರೆದಿರುವ ರನ್ನ ಘಟ್ಟ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ

ಬೇಲೂರು ಶ್ರೀಮದ್ವಿಠಲ | ರಣಘಟ್ಟದ ತಾಂಬ್ರಶಾಸನ ಪ್ರತಿ ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವ ||೧|| ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟಾದಂದ ಸಪಾತುವಃ | ಹೆಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ ಧತ್ರಶ್ರಿಯಂದಧಾ || ಕ್ರೀಡಾವಸಾನಸಮನಂತರಮಂತರಾಳೇ ಸಂವೇಶಿತಃ ಶಿಶುತಯಾಶ ಯನೇ ಭವಾನ್ಯಾ ಕರ್ಣಾನಿ ಲೈಃಶ್ರಮವಿನೋದನ ಕರ್ಮಕುರ್ವನ್ಮಹ್ಯಾಣಿ ಮಾವಹತು ಮೇಕರಿರಾಜವಕ್ತಃ | ಅಸ್ತಿಕ್ಷೀರಾರ್ಣವಾ ದ್ಧೇ ಮೈರ್ಮಧ್ಯ ಮಾನಾತ್ವಧಾರ್ಥಿಭಿಃ | ಹೈಯಂಗವೀನವಜ್ಜಾ ತನಿರಸ್ತತಿಮಿರಂಮಹಃ | ಅಸ್ಯಶ್ರೀತನಯಸ್ತ ಶೋಭಿರತುಕ್ಕೈರನ್ಯ ಧನಾಮಾಬುಧಃ | ಪುಂಜ್ಯೈರಸ್ಯಪುರೂರವಾ ಭಜಬರೈ ರಾಯುದ್ವಿಷಾಂನಿಘ್ನತಃ | ತಸ್ಯಶ್ರೀರ್ನಹುಷೋಧ ತಸ್ಯಪುರುಷೋ ಯುದ್ಧೇಯುತಾತಿಕ್ಷಿತಾಪ್ಪಾತಃಸ್ತಸ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಭಃ ಶ್ರೀ ದೇವಯಾನೀಪತೇಃ | ತಸ್ಮಾದ್ಗೋಪಾಲರಾಯಾತ್ಮಕಲಜನ ದೃಶಾಂ ಸರ್ವದಾನಂದಕೋಯಃ ಪಾತ್ರೇಭ್ಯೋದತ್ತದಾಯಃ ಪುಧುಯಶಸಿ ಮಹಾನಪ್ರಮೋದೋದಮೇ ಯಃ | ಯುದ್ಧೇಶ್ರೀಕಾ ತೀರ್ಕೇಯಃ ಪ್ರಧಿತಗುಣಗಣೋ ವೆಂಗಮಂಬಾತನೂಜಃ | ಪ್ಯಾತ ಶ್ರೀರಂಗರಾಯ ಪ್ರಭುವರಸುಮನೋಧಾತ್ಯಧಾಪ್ನೋ ನಾರ್ಪಾಂ ಬುಸ್ವರ್ಣ ಪದ್ಮಾಂಕಿತ ಮಿಶಿಸುಮಹಧಾಘನೀಯಾಂಽಲಂಚ || ಶ್ರುತ್ವಾಯೇರಾಜ ಹಂಸಾಸ್ವರಿತ ಮುಪಗತಾಲಾಲನಂ ಪ್ರಾಪ್ಯ ತಸ್ಮಿಂಸ್ತತ್ಕೀರ್ತ್ಯಾ ಕ್ರಾಂತಗಾತ್ರಾಃ ಸಕಲ ಜಗತಿ ತದ್ಭಾಷಣಂ ಪ್ರಾಪಯಂತಿ || ತಸ್ಮಿನ್ಧನಗಿರಾರಾಜ ಪಾಪಿತೇ ಹೇಮಪೀರಕೆ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜೇತು ಶ್ರೀರಾಜ ಪರಮೇಶ್ವರೇ | ಶ್ರೀ ವೀರಪ್ರತಾಪ ವೀರ ಶ್ರೀರಂಗರಾಜ ನೃಪೇಂದ್ರಾ ದ್ವೀಪ ಸಮಾಯು ಕ್ತಾಂಮುಹೀಂ ಶಾಸತಿ ಧರ್ಮತಃ | ಶಾಲಿವಾಹನಶಕೇತು ಧರಣ್ಯಾಂದ್ಯಷ್ಟ ಪಂಚಶಶಿ ಶಾರ್ವರಿವರ್ಷೇ ಪುಷ್ಯದರ್ಶನವಿಯೋಗ ಯುತೇಶ್ರೀ ರಂಗರಾಯನ್ಯಪ ತಾಜಯತೀದಂ | ಭೂಮಿದಾನಮಕ ರೋಸ್ವಯಮಿಧಂ ಕೃಷ್ಣಯೋಗಿಮರ ಕೃಷ್ಣ ಪದಾಭ್ಯಾಂ ಶ್ರೀಮತ್ಪಾರಮ ಹಂಸ್ಯಯೋಗ ವಿಭವೇವಂಶೇಗ್ರಣೇ ನಾಂಪರವ್ಯಾಸ ಶ್ರೀಶುಕಗಾಡಪಾದ ವಿಲಸದ್ಗೋವಿಂದ ನಾಮ್ನಾಂತತಃ ಕ್ಷೀರೇಶ್ವಾಮಿ ಮುನೇಶ್ಚ ಪಿಚ್ಛಲಯತಿ ಸ್ತಸ್ಮಾದ್ಯತಿಶ್ರೀಧರೋವಿಷ್ಟಾಸ್ವಾಮಿ ಮರೇ ಪ್ರಸಿದ್ಧ ಸುಮಹಾ ಮುಳ್ಯಾಯ ಪುರ್ಯಾಮ ಭೂತ್ || ಸಕಲ ನಿಗಮಧಾಮಾ ತತ್ರ ತತ್ಪಾರ್ಥವೇದೀ ಘನಗಿರಿನಗರ ಶ್ರೀಕಾರಣಶ್ಚಾಗ್ನಿ ಮೂರ್ಧಾಮುರಹರ ಕೃತಚಿತ್ಸಚ್ಚಿದಾ ನಂದ ಶಿಷ್ಯೋ [ಜಯತಿ] ಜಗತಿ ಕೃಷ್ಣಾನಂದ ನಾಮಾಯತೀಂದ್ರಃ | ತಸ್ಮೈಶ್ರೀರಂಗರಾಯಃ ಪ್ರಧಿತಗುಣಗಣಾ ಲಂಕೃತಸ್ತಸ್ಯ

ವಂಶೇಹ್ಯಾಪಾಸ್ತಂಬಾತ್ರಿಗೋತ್ತೋಮನುಸಮಸುಕ್ತುತೋ ವೆಂಕಟೇಶಃ ಪ್ರಪಾತ್ರಃ | ರಂಗಾಂಬಾಯಾಶ್ಚ ಪಾತ್ರೋವರ ಗುಣನಿಲ
ಯೋರಂಗ ರಾತ್ರಿಯು ದೇವೋಃ ಪುತ್ರಶ್ಚ ರಂಗರಾಜಃ ಪ್ರಭುವರತಿಲಕೋ ಯಾಚಕೇಷ್ವಾರ್ಥದಾಕಾ | ಅರ್ಥೋದಯೇನತಿತದಾ
ಶುಭಹಂಸಮೇತು ಬೇಲೂರ ಸೀಮ್ನಿಯತಯೇ ಮಿತಭಕ್ತಿಯುಕ್ತಃ | ಸನ್ವರ್ನಪೂರ್ವಕ ಸಮರ್ಪಣಶುದ್ಧ ಬುಧ್ಯಾಗ್ರಮದ್ವಯಂ ಸಮ
ದದಾನ್ಮಹನೀಯಕೀರ್ತಿಃ | ಯೇಕೋಬಳಗನಾಡೆ ಶ್ರೀ ರಣಘಟೇತಿಸುಸ್ಥಿತಃ | ಯೆಲ್ಲಚೀಹೊಳೆಯಾತ್ಮೂರ್ವೇ ಯಾಂವ್ಯೇಹಾಡ್ಲ
ಗಿರೀತಿಚ | ಪಶ್ಚಿಮೇ ಚಿಕ್ಕ ಕೊರೈಬಾಳುಃ ಉದಂಗ್ಮಲ್ಲಾಪುರಾಭಿಧಃ | ಹಾರೋನ ಹೆಳ್ಳಾಮಪರಸ್ತತ್ರ ಕಲ್ಯಾಣಿ ಸಂಭಿತಃ | ಸಿಂ
ಗಾಪೇರೆತ್ತುಪಗ್ರಾಮ ಸಹಿತಃ ಸಫರಾಂಸ್ಥಿತಃ | ಚತುಃಶೀಮಾನಮಾಯುಕ್ತಾಂಯೇತದ್ಗ್ರಾಮದ್ವಯಂದದಾ || ಗ್ರಾಮದ್ವಯೇ
ವೇರಾಪುರೇ ಸಮೀಪೇ ಭೂಮಿಂವಿರೋಕ್ಯಾಮರ ಭೋಗಯೋಗ್ಯಾಂಸಂಸ್ಥಾಪ್ಯ ಸದ್ವಾಮನ ಮುದ್ರಿಕಾಶ್ಚಶಿಲಾಶ್ಚತುರ್ದಿಕ್ಷು
ಮುಮುಕ್ಷುವೇದಾತ್ || ನಿಧಿನಿಕ್ಷೇಪ ಪಾಶಾಣಸಿದ್ಧ ಸಾಧ್ಯಸಮಸ್ಥಿತಂ | ಅಕ್ಷಿಂಜ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂ ಜಲೇನಚಮನೋಹರಂ ||
ಸಿಷ್ಯಪ್ರಸಿಷ್ಯ ಭೋಗ್ಯಂಚಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನಸ್ಯ ಪರಿವೃತ್ತೇಶ್ಚ ವಿಕ್ರಯಸ್ಯಾಪಿ ಶೋಭಿತಂ | ಶ್ರೀರಂಗ
ರಾಯ ಭೂಪಾಲೋಹಿರಂಜ್ಯೋದಕ ಪೂರ್ವಕಂ | ತ್ರಿವಾಕ್ಯರಣ ಪೂರ್ವಂತು ತಸ್ಮೈಪ್ರಾದಾಂಮಹಿಮಿಮಾಂ | ಯೇವಂವಿಲ
ಖಿತಂ ತಾಂಬ್ರಶಾಸನದತ್ತವಾಂನ್ಮದಾ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂಪರದತ್ತಾನು ಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದ
ತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭ್ಯಯೋನುಪಾಲನಂ | ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ
ಜ್ಞತಂಪದಂ | ಯೇಕೈವಭಗಿನೀಲೋಕೇ ಸರ್ವಪ್ರಾಮುಖಿ ಭೂಭುಜಾಂ | ನಭೋಗ್ಯಾನಕರ ಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂಧರಾ |
ಬ್ರಹ್ಮ ಸ್ವಪರಿ ಪುಷ್ಪಾನಿ ವಾಹನಾನಿ ಬಲಾನಿಚ | ಯುದ್ಧಕಾಲೇ ವಿಶೀರ್ಯುಂತೇ ಸೈಕತಾ ಸ್ನೇತವೇ ಯಥಾ || ಶ್ರೀರಾಮಾಯಂ
ತ್ವವಪ್ಪಾ ಹಾಕಿದ ಸಾಧನ

Translation

Bêlûru-sîme-valagana | Ranaghatada tâmbra-âsâsana-prati. Śrî Ganâdhipata-ye
namah | namas tunga-âsâs-chumbi-chandra-châmara-chârave | trailôkya-nagarâ-
rambha-mûla-stambhâya Śambhave || || Harêr lîlavaiâhasya damshtrâ-danda [s]sa
pâtu vah | Hêmâdri-kalasâ yatra dhâtri chhatra-âsriyam dadhau || Krîdâ-vasâna-
samanantaram antarâle samvêsitah śisutayâ śayane Bhavânyâ karnânîlah śrama-
vinôdana-karma kurvan kalyânâme âvahatu me Karuâja-vaktrah | asti Kshîrârna-
vâd dēvair mathyamânât sudârthibhih | haiyamgavînavajjâtam nirasta-timîram mahah
| asya śrî tanayas tapôbhû atulair anvartha-nâmâ Budhah punyair asya Purûravâ
bhujâ-balaîr Âyur dvishâm nighanatah | tasya srîr Nahushô' tha tasya parushô
yuddhê Yayâtih kshitau khyâtah (s) tasya tu Turvasur vasu-nibhah Śrî-Dēvayâni-
patêh | tasmiâd Gôpâlarâyât sakala-jana-drîśâm sarvadâ nandakô yah pâtrêbhyô
datta-dâyah pruthuyaśasi mahân apramēyô damê yah | yuddhê śrî Kârtikēyah
prathita-guna-ganô Vengamâmbâ-tanûjah | khyâtah Śrîrangarâya-prabhuvara-
sumanô dhâtri-dhâmnô nâlpâmbu svarna-padâm-kitam iti sumaha-chhlâgha-
nîyâmjâlim cha | śrutvâ yê îâjahamsâ svaritam upagatâ lâlânam prâpya tasmim
stat-kîrtyâ-kîrmta-gâtrâh sakala-jagati tad-bhâshanam prâpayanti || tasmin
Ghañagnau râja-prâpitê hēmapîthake | śrîmad îâjâdhîrîjê tu śrîrâja-paramêśvare | śrî
vîra-pratâpa Vîra-Śrîrangarâja-nripe sâdri-dvîpa-samâyuktâm mahîm śâsati
dharmatah || Śâlivâhana-śakê tu dharanyâm dvyashta-pancha-śâsi-Śârvari-varshê
pushya-darśa-raviyôga-yutê Śrîrangarâya-nripatau jayatîdam | bhûmidânam akarô
[t] svayam iththam Krushna-yôgi-matha Krushna-padâbhyâm śrîmat pârama-
hamsya-yôga-vibhavê vamsê' granînâm para Vyâsa Śrîsuka Gaudapâda vilasad-
Gôvinda-namnâm tatah Kshîrah-svâmi-munê-s cha Picchhalayatîs tasmâd yatî-
Śrîdharô Vishnusvâmi-mathê prasiddha-sumahâ-Mulvâyî-puryyâm abhût || sakala-

nigama-dhâmâ tatra tatvârtha vêdî Ghanagiri-nagara-śrî kârana-śchâgni-mûrdhâ
 Murahara-kruta-chit Sachchidânanda-śishyô jagatî Krushnânanda-nâmâ yatîndrah
 | tasmai Śrîrangarâyah prathita-guna-ganâ-lam-krutas tasya vamśehy Âpâstamba-
 tri-gôtrô Manu-sama-sukrutô Venkatêsah prapautrah | Ramgâmbâyâs cha pautrô
 vara-guna-nilayô Rangarât Timma-dêvyôh putra Śrîrangarâjah prabhuvara-tilakô
 yâchakêshtârtha-dâtâ | Ardhôdaye satî tadâ śubhahamsamêtu Bêlûra-sîmni yatayê'
 mita-bhakti-yuktah | sa-svarna-pûrvaka-samarpana-śuddha-budhyâ grâma-dvayam
 samadadân mahaniya-kirtih | yêkô Balaganâde sri Ranaghatêti susthitah | Yallachî-
 holeyât pûrvê yâmyê Hâdlagirîti cha | paśchimê Chikka-Kolyâkhyâh udamg
 Mallâ-purâbhîdhah Hârônahalyâm aparas tatra Kalyâni-samsthitah | Simgâpêthe-
 tyupa-grâma-sahitah saphalâmnvitah | chatuh-sîmâ-samâyuktâm yêta-d-grâma-
 dvayam dadau || grâma-dvaye Vêlâpui-samîpê bhûmim vilôkyâ-mara-bhôga-yôgyâm
 samsthâpya sadvâmana-mudrikâścha silâs chatur-dîkshu mumukshuvêdât | nîdhi-
 nîkshêpa-pâsâna-siddha-sâdhya-samanvitam | akshimnyâgâmi-samyuktam jalêna cha
 manôharam || śishya-prasishya-bhôgyam cha kramâd â-chandra-tâarakam | dânasya
 parivrittês cha vikrayasyâpi sôbhitam | Śrîranga-râyabhûpâlô hiramnyôdaka-pûrva-
 kam | tri-vâkkarana-pûrvam tu tasmai prâdân mahîm imâm | yêvam vilikhitam
 tâmbra-śâsanam dattavâmn mudâ | sva-dattâ [d]dvigunam punyam paradattânu-
 pâlanam | para-dattâpahârêna sva-dattam nîshphalam bhavêt | dâna-pâlanayôr
 madhye dâna chhrêyô-nupâlanam | dâna [t]svargam avâpnôti pâlanâd achyutam
 padam | yêkaiva bhaginî lôkê sarvêshâm api bhûbhujâm | na bhôgyâ na kara-grâhyâ
 vipra-dattâ vasumdhara || bramhasva-paripushtânî vâhanânî balânî cha || yuddha-
 kâlê visîryamtê saikatâs sêtavô yathâ || Śrîrâmâ yamta vappâ hâkida sâdhana.

Translation

Copy of the copper plate śâsana of Ranaghata in Bêlûr-sîme

Salutation to Ganâdhipatî Obeisance to Śambhu, beautiful with the fly-flap that is the moon touching his lofty head and the foundation pillar for the construction of the city of the triple world May the bar-like tusk of Hari who assumed the form of a boar for sport, resting on which the earth with its finial of Mêru appears like an umbrella protect you May the god with the face of the lord of elephants (Ganêśa) who as a baby was taken near Pârvatî after her sports and by a breeze caused by the movement of his ears removed her fatigue—do me good.

There is the light (Moon) born like butter from the churning of the Milky ocean by the gods for nectar and a dispeller of darkness His son born after great austerities was Budha truly so named (*budha* means learned). To Budha, who was a slayer of his enemies, was born Purûrava by good fortune. His son was Nahusha whose son was the world-famous Yayâtî, fierce in battle. To Yayâtî, husband of Dêvayânî was born a son Turvasu, an equal of the Vasus. From him was descended Gôpâlarâya, and his son by Vengamâmbâ was Śrîrangarâya, delighter of the eyes of all

people, bestower of gifts on all the deserving supplicants, possessed of great fame, unfathomable and uncontrollable, a Kârtikêya in battle, son of Vengainâmbâ and possessed of glorious qualities. The royal swans hearing that the famous king Śrîranga's kingdom was an abode of Brahma full of learned men and large quantities of water (tanks, etc.) and characterised by golden lotuses (gold flowers or coins) and worthy of great praise went there from Svarga and being well treated by him, and their bodies covered by his glory, publish the news all over the universe.

While the heroic king, râjâdhirâja râja-paramêśvara vîra-pratâpa Śrîrangarâja seated on his ancestral golden seat at Ghanagiri was ruling the earth with all its mountains and islands in righteousness, in the year counted by two, eight, five and one (1582), in the cyclic year Śârvaṇi, in the month Pushya, on the new moon day, the king made a gift of land as follows to the feet of Krishna in the Matt of Krishna-yôgi

In the lineage of the great paramahamsas arose Vyâsa, Śuka, Gaudapâda, Gôvinda and after him Kshîrasvâmi, next Pichchhala-yati and after him Śrîdhara yati in the famous Matt of Vishnusrvâmi in Mulvâyi-puri. Among them was the lord of ascetics Agnimûrdha Krishnânanda, disciple of Sachchidânanda, an abode of the Vedas, versed in the meaning of tatvas, protector of the city of Ghanagiri (Penugonda), a devotee of Vishnu and world-famous. To him, Śrîrangarâja, an ornament of kings, bestower of all things desired by supplicants, son of Rangarâja and Tummadêvi, and grandson of Rangâmbâ and Śrîrangarâya and great grandson of Venkatêśa, belonging to Atri-gôtra and Âpastamba sûtra gave away on the occasion of Ardhôdaya two villages in Bêlûr-sime with great devotion and with the gift of gold. Of these one is Ranaghata, situated in Balaganâd district, to the east of the stream Yellachi, to the south of Hâdlagiri, to the west of Chikka Kolli, to the north of Mallâpura. The other is Kalyâni Hârônahalli with a hamlet named Singâpêtha. Both these villages situated within the four boundaries named near Vêlâpur in an area fit to be enjoyed by gods were given away after setting up boundary stones bearing the figure of Vâmana to the ascetic with all the rights of treasure on the surface and underground, minerals, rights which are ready and which are possible, imperishables, futures, water sources, to be enjoyed by disciples and disciples' disciples in succession, for as long as the moon and stars endure with liberty to give away, exchange or sell. King Śrîrangarâya gave away this land to him with pouring of water on gold, repeating the gift thrice and with his mind, body and speech (tri-karana-pûrvam) acting in unison, and granted joyfully a copper śâsana written accordingly.

Imprecatory stanzas Sva-dattâd- dâna-palanayôr madhyê
êkaivabhaginî

The vehicles and troops derived from the Brahmans' property perish in times of war like the bridges of sand.

Śrî Râma.

Note.

This record found in a paper manuscript of the Śringêri Matt purports to be a copy of a copper plate Śāsana. The copper plates which formed the original of this are not available in the Matt.

It registers the gift of two villages Ranaghatta and Kalyāni Hārōnahalli near Vêlâpuri (Belur) situated in Balaganâd (Badaganâd) by the Vijayanagar king Śrîrangarâya, son of Gôpâlarâja and Timmâdêvi to the ascetic Agnimûrdha Krishnânanda of the Mulvâvipuri Matt. The date is given as S' 1582 Śârvari sam Pushya ba 30 Sunday, a time of Ardhôdaya-punyakâla and corresponds to Sunday January 20th, 1661 A. D. which has the constellation of Śravana. For Ardhôdaya, a combination of new moon day of Pushya or Mâgha with Sunday, Śravana nakshatra and Vyatîpâta-yôga is necessary (See M. A. R. 1931, P. 154, and such a combination is found on the date referred to.

The donor is evidently Śrîrangarâya VI, king of Vijayanagar (C. 1643-1664) several of whose grants are found in the Belur Taluk (E. C. V. Belur 80 of 1659, 81 and 122 of 1660 A. D., etc.)

One of the two villages granted in the record, *viz*, Ranaghatta is the same as the present village Ranaghatta, a village situated about eight miles to the south-east of Bêlûr town in Bêlûr Taluk. A stone inscription has been discovered in that village recording the gift of the village by Śrîrangarâya to Krishnânanda-svâmi of Muluvâgil, the donee of the present grant. The date is also similar except the tithi which is given as bahula 10 and not bahula 30 as in the present grant. [M. A. R. 1926, P. 40] See also M. A. R. 1919, P. 37, M. A. R. 1933, P. 183.

The donee Agnimûrdha Krishnânanda belongs to the sect of the Bhâgavata-sampradâya which has its headquarters at the village Mulbâgal in Tîrthahalli Taluk, Shimoga District.

It may also be interesting to note that the village, *viz*, Ranaghatta is now in the possession of the Śringêri Matt.

The other village granted in the present record, *viz*, Hârôhâlli is about three miles to the south-east of Ranaghatta in the same Belur Taluk.

The signature at the end of the record is Śrî Râma as in the other copper plate grants of Śrîrangarâya VI (Cp. E. C. V. Belur 81, 82, etc.)

35

Copy of the grant of Sûrâpura, dated S' 1532 of the king Śrîrangarâya of Vijayanagar found in a palm-leaf ms. in the Matt at Śringêri.

Kannada characters and Telugu language.

ಶ್ರೀಗೇರಿ ಮರದ ಕರಡೇಕಾಗದದ ಪುಸ್ತಕದಲ್ಲಿ ಬರೆದಿರುವ ಸೂರಾಪುರದ ತಾಮ್ರ ಶಾಸನ ಪ್ರತಿ.

ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ಹರೇಲೀಲಾ . . . ನಮಸ್ತುಂಗ . . . ೧೫೮೨ ಪೂರ್ವ
ನಾಮ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫ ಯಲ್ಲಿ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯವರ್ಯ . . . ಮುಳುವಾಯಿ

ಸಿಂಹಾಸನಾಧಿಷ್ಠಿತ ಶ್ರೀಮತ್ಸಚ್ಚಿದಾನಂದ ಮಹಾಯೋಗೀಂದ್ರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕುಲೈನ ಶ್ರೀ ಕೃಷ್ಣಾನಂದ ಸಾಿ ಮುಲವಾರಿ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಂಬುಲುಕು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀರಂಗರಾಯ ದೇವ ಮಹಾ ರಾಯಲೈ ಯವಾರು ದಂಡಂಬೆಟ್ಟಿ ಸಮರ್ಪಿಂಚಿನ ಭೂದಾನ ಧರ್ಮ ಶಾಸನಮು | ಜಲಗರಮಾನಿ ಸೂರಾಪುರಮು ಅನೆ ಗ್ರಾಮಮುನ್ನು ಗೋಪಾಲಸ್ವಾಮಿ ಪೂಜಕು | ಯಾತಥಾ ತಿಥಿ ಪುಣ್ಯಕಾಲಮಂದು ಸಹಿರಣ್ಣೋದಕದಾನದಾರಾಪೂರ್ವಕ ಮುಗಾ ಕೃಷ್ಣಾರ್ಪಣಂಗಾ ಸಮರ್ಪಿಂಚಿನ ಭೂದಾನಗ್ರಾಮಧರ್ಮಸಾಧನಮು.

Note.

This also purports to be a copy of a copper plate grant and seems like an abbreviated form of the Sûrâpura copper plate grant published in the last year's Report, M. A. R. 1933, P. 183

It is in Telugu language and records the gift of a village Jalagara-mâni Sûrâpura to the ascetic Krishnânandasvâmi of the Mulbâgal Matt (called Muluvâyî-simhâsana) by the Vijayanagar king Śrîrangarâya-dêva-mahârâyalaityavâru, *i e*, Śrîrangarâya VI for the worship of the god Gôpalasvâmi, the tutelary deity of the Matt. It is issued on the date S' 1582 Plava sam. Kâr su. 15 which corresponds to 27th October 1661.

The village Sûrâpura, granted in this record is about two miles from Bêlûr and like Ranaghatta of the previous record now belongs to the Srîngêri Matt.

36

At the village Paśchimavâhîni in the hobli of Mêlupâlu on the first stone standing in front of Gôpinâtha temple.

Size 4' × 1'

Kannada language and characters.

ಅದೇ ಪಶ್ಚಿಮವಾಹಿನಿ ಗ್ರಾಮದ ಗೋಪೀನಾಥದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'

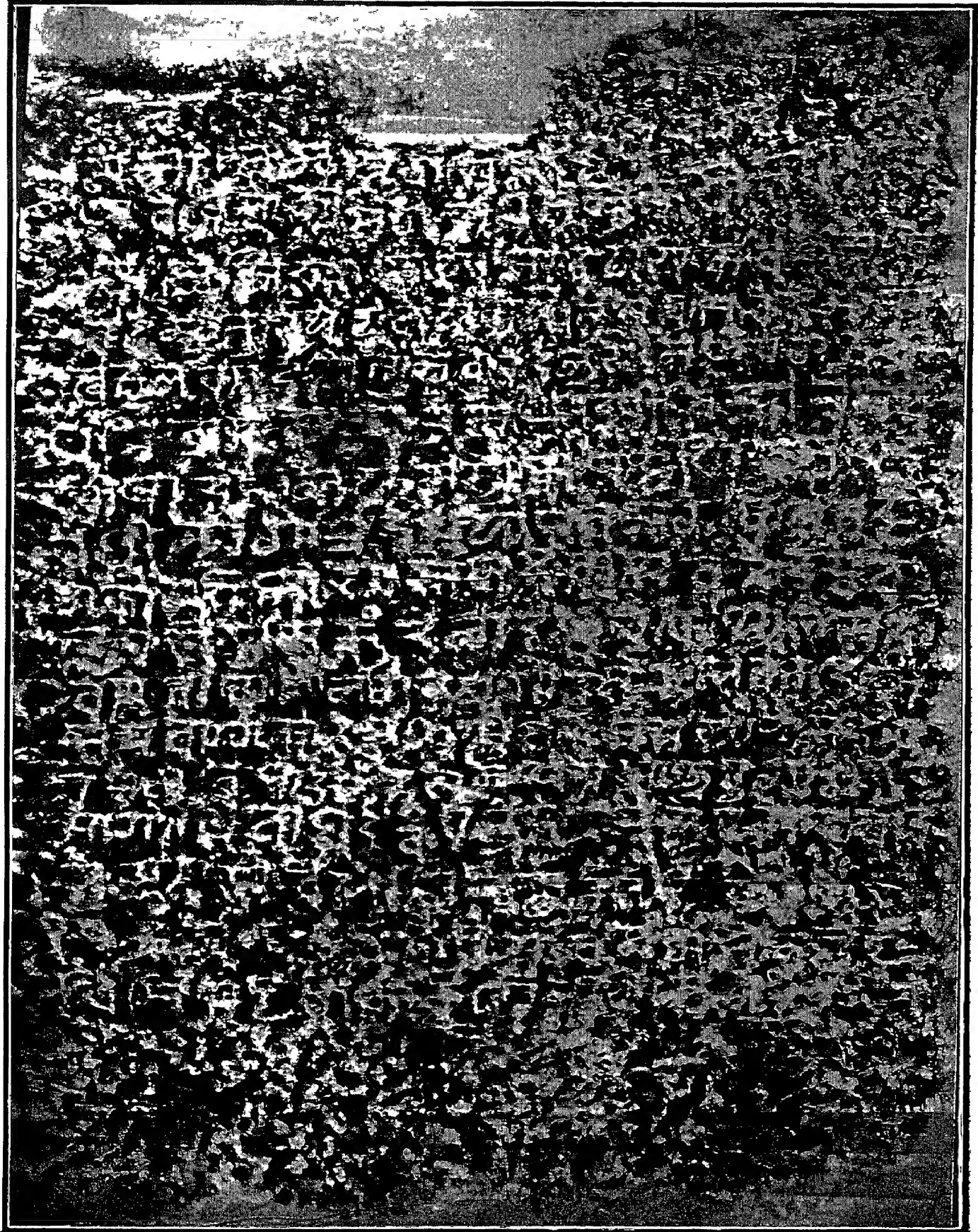
ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

1 ಬೊಲ್ಲರನು . .	7 ಕೊಂಡು ಪಶ್ಚಿಮವಾಹಿ
2. . . ಅಯ್ಯತ್ತುನಾಡಕೆಳ	8. ನಿಯ ಗೋಪಾಳದೇವರ ಅ
3. ಗಣಬಾಳಹಳೆಯಭೂಮಿ	9. ಮೃತಪಡಿಗ ಧಾರಾಪೂ
4. ಉತ್ತಾರವಕೊಂಡು ಅದ [ಕೆ] ಕ್ರ	10. ವರ್ಕವಾಗಿ ಕೊಟ್ಟನು ಯೀ
5. ಯವಾಗಿ ಅಧಿಕಾರಿ ಬೈಸದಿ	11. ಧರ್ಮವನಳಿದವರು ಪಾಪ
6 ಂದ ? ದಾನಕ್ರಯವಾಗಿ	12. ದಲು ಹೋಹರು

Note.

This inscription is engraved in Kannada characters of the 14th century. Some letters in lines 1 and 2 are not clearly legible as they are not well carved.

PASCHIMAVAHINI STONE INSCRIPTION OF VIDYARANYA



(P No 37—p 139)

Mysore Archæological Survey]

The inscription records the gift of some lands in the village Bâlehalli for the expenses of offering food to the god Gôpâlâdêvaru (same as the present god Gôpinâtha) in the village Paśchimavâhini. The donor is named Bollarasa. He was a subordinate of the famous minister Mâdhavamantri or Mâdarasa (See p. 126 of the present report). The village Bâlehalli is situated at a distance of two miles from Bâlehonnur in Narasimharâjapura Sub-Taluk, Kadur District and is the headquarters of a Vîrasaiva matt and is situated at a distance of about 20 miles from Srîngêri. Paśchimavâhini is a village about two miles from Srîngêri, and is so called because here the river Tungâ flows westwards and not to the east or north or south, its usual directions.

Bollarasa is stated to have purchased the lands for a price with the approval of the local head of the village (adhikâri byesadûnda) but the words used are not quite clear. The usual imprecation that those who violate the charity will incur sin is given at the end of the record.

No date is given. From the paleography, and the mention of Bollarasa, the record seems to belong to the end of the 14th century.

37

On a second slab in front of the Gôpinâtha temple in the same village Paśchimavâhini [Plate XIX]

Size 5'—0" × 1'—6"

Nâgari characters, Kannada language.

ಮೇಲುಪಾಲು ಹೋಬಳಿ ಪಶ್ಚಿಮವಾಹಿನಿ ಗ್ರಾಮದ ಗೋಪೀನಾಥದೇವರ ಗುಡಿಯ
ಮುಂದೆ ನಿಂತಿರುವ 1ನೆಯ ಕಲ್ಲು

ನಾಗರಾಕ್ಷರ.

ಪ್ರಮಾಣ 5' × 1½'

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇ
2. ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾ
- 3 ರವೆ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭ
4. ವೆ || ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಕವರ್ಷ ಸಾವಿ
5. ರದ ಮೂನುರಯೆಂಟ್ವನೆಯ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಮಾಘ
6. ಬಹುಳ ಚತುರ್ದಶಿ ಸೋಮವಾರದಲು ಶ್ರೀಮತ್ಪರಮಹಂಸ
7. ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರು ಮಪ್ಪ ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯ
8. ಶ್ರೀ ಪಾದಂಗಳು ಯೆಂಮ ಶುಕ್ಲ ಪಕ್ಷ ಶ್ರದ್ಧಾಪುರದ
9. ರಥೇತರ ಗೋತ್ರದ ಅಯ್ಯಪನ ಮಗ ವಿಷ್ಣುಭಟ್ಟ
10. ಗೆ ಕೊಟ್ಟ ಶಿಲಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದಡೆ ಬೊ
11. ಲ್ಲರಸರು ಕಿಕ್ಕಂದನಾಡ ಹರವಯ್ಯಾಲ ನಡು
12. ಪಣ ಭಾಗೆಯೊಳಗೆ ಕುಳಗಾಡನ ಕುಳವಕಡಿದು ಸ
13. ಮಗ್ರವಾಗಿ ಕೊಟ್ಟ ಪಶ್ಚಿಮ ವಾಹಿನಿಯ ಗೋಪಾಲದೇವ
14. ರ ಅಮೃತಪಡಿಗೆಂದು ಸಮರ್ಪಿಸ್ತ ಅ ಊರು ಗಾ[ಡು] ಗಳು

15. ಅ ಗೋಪಿನಾಥ ಬೇವರ ಪಹಾರಮೊದಲಾದ
 16. ಯೆಲ್ಲವ . ಮಾಡಿಕೊಟ್ಟ
 17 . . . ನಮ . .
 18 ಬಿಟ್ಟ ಗ್ರಾಮದ ಶಿಲಾ ಶಾಸನ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

1. śrī Ganâdhipatyê
2. namah namas tunga-śiraś-chumbi-chandra-chāmara-chā-
3. rave ¹ trailōkya-nagarārambha-mūla-stambhāya Śambha-
4. ve || svasti śrī jayābhyudaya Śaka-varsha sāvi-
5. rada mūnura- yemttaneya Krōdhana-samvatsarada Māgha-
6. bahula cbaturdaśi Sōmavāradalu śrīmat paramahamsa
7. parivrājakāchāryaiaum appa śrī Vidyāranya-
8. śrīpādamgalu yemma śuklapatta Sringapurada
9. Rathītara-gōtrada Ayyapana maga Vishnubhatta-
10. ge kotta śilā-śāsana kramavemtemdade Bo-
11. llaasaru Kikundanaāda haravaryyalu nadu-
12. vana-bhāgeyolage kulagaudana kulava kadidu sa-
13. magravāgi kotta Paśchimavāhīniya Gōpālādēva-
14. ra amritapadigendu samarpista ā ūru gau [du] galu
15. ā Gōpīnāthadēvara . . . pahāra-modalāda
16. yella . . . mādikōṭṭa .
- 17 . . . namma . .
- 18 . . . bitta grāmada śilā-śāsana śrī śrī śrī-

Note

This inscription is of importance as it contains a grant made directly by the famous ascetic Vidyāranya, guru of the Śringêri Matt. It is dated S' 1308 Krōdhana sam Māgha ba 14 Sōmavāra. This date is regular and corresponds to Monday, January 29, 1386. This is the latest of the inscriptions issued during Vidyāranya's pontificate at Śringêri (the only exception being Koppa 19 the date of which *v.e.*, S' 1361 Pingala is irregular). According to the Śringêri Matt copper plate grant published with full text in M. A. R. 1933, P. 138, Vidyāranya seems to have died some months later in the same year 1386. The epigraph records the gift of some land situated in Kikundanaāda and received from Bollarasa by the ascetic Vidyāranya-śrīpada to Vishnubhatta of Śringapura, son of Ayyapa, of Rathītara gōtra who was his Suklapatta for offering certain services including the offering of food to the god in the temple of Gōpīnātha at Paśchimavāhīni. The details of the land granted and the services entailed on the land are not clear as the letters in the last portion of the epigraph are much jumbled up and not well-carved and are thus not clearly legible.

The village Paśchimavâhini is situated at a bend of the river Tungâ turning to the west and considered to be a holy spot where the sage Vaśishtha is said to have performed *tapâs* (Cp. E. C. VI Sringeri 12 of S' 1525) The word *śukla-patta* means white band Its exact significance is not clear. It is used in some inscriptions connected with the Śringêri Matt (E. C. VI, Koppa 30 of S' 1,300 . Śringeri 36 of Ś 1340). It is believed to indicate the probationary stage of *grihasthas* (householders) when they renounce the world but have not yet become full-fledged sanyâsins somewhat like the novices of the Christian church. Kikundanâd, the district in which certain lands were granted to the god Gôpinâtha is also found referred to in other records of the Śringêri Jagir (E. C VI, Śringêri 3 and 14). The previous grant (No 36) refers to a gift made by Bollarasa for the service of food-offerings to the same god The present grant does not mention any king as ruling but merely names the head of the Śringêri Matt Vidyâranya. The guru seems to have made over part of the above lands to the donee Vishnubhatta for looking after the services in the temple of Gôpinâtha

A list is given below of all the inscriptions of Vidyâranya published or noticed so far for reference

Stone Inscriptions

(1) Ulaybettu stone inscription (Mangalur Taluk, South Canara District) of the reign of Bukka I refers to some grant to Vidyâgiritîrtha who is probably the same as Vidyâranya Date S' 1298 Râkshasa sam. Âshâdha śu 15 Gu = Thursday June 14, A.D. 1375 taking S' 1297 (expired) Râkshasa. Mad Ep Rep 1929, P. 45

(2) Kudupu stone inscription (Mangalur Taluk) of the same reign, refers to some grant to Vidyâranya of Śringêri : Date S' 1297 Râkshasa sam. Kâr śu 1, Gu = Thursday 25th October, A.D. 1375, Mad Ep. Rep 1929, P 44

(3) Bhandigade Visvêśvara temple inscription (Koppa Taluk, Kadur District) of the time of Prince Yaduguniya Viruparâya, son of Bukka I, as ruler of Âraga refers to a grant under the orders of Vidyâranya. Date S' 1300 Kâlayukta sam dvitîya Jyêshtha śu 15 Śu = Friday 11th June, A.D. 1378 E. C. VI, Koppa 30.

(4) Nâgalâpur stone inscription (same taluk) of the reign of Harihara II refers to a grant in the presence of Vidyâranya Date S' 1361 Pingala sam. Kâr. śu 1 Sô S' 1361 is too late a date for Harihara II who died in 1404. If we take the previous Pingala S' 1299 (expired), the date falls within the reign of Harihara II and corresponds to Monday, 2nd November, A.D. 1377 taking the solar Kârtika, E. C. VI, Koppa 19.

Copper Plates

(1) Kapâlpur Copper plates, Date 1336 A.D. , Nellore District Insc. Vol. I, P. 109

- (2) Bestarahalli copper plate copy, Date 1336 A D , E C.X., Bagepalli 70.
 (3) Mudayanur Copper plate, Date 1344 A.D E C X , Mulbagal 158.
 (4) Hosur copper plate, Date 1370 (?) A.D., E C X , Goribidnur 46.

These four plates are dated early and are generally believed to be spurious (see Ind. Ant. 38, PP 89-91)

(5) Śringêri Matt Kadita Śāsana of 1380 of the reign of Harihara II M. A. R. 1933, P. 211.

(6) Śringeri Matt copper plate Śāsana of 1384 of the reign of Harihara II. M.A R 1933, P. 132.

(7) Hosahalli plates of Harihara II of S' 1306 (1384 A.D), J.B H.S. Bombay, Vol I, No. 2 P 1

(8) Bangalore Inam Office copper plate grant of Harihara II of 1386, noticed in M A R. 1908, P 14

(9) Śringeri Matt copper plate grant of Harihara II of 1386, M A R 1933, P. 138

This refers to the death of Vidyāranya

(10) Rāmachandrāpur Matt copper plate grant of the reign of king Dēvarāya, dated S' 1371 Śukla sam Māgha ba 30=12th February A D. 1450, states that Vidyāranya granted certain honoursto Chidbōdhabhārati of Gōkarnada Raghūttama-matha, probably spurious, E C VIII, Nagar 67

MYSORE DISTRICT.

38

MYSORE TALUK.

Copper plate grant of Chāgi-Permādi purchased from Mr. Sāntarājaśāstri, Mysore City. Three Plates:—

Size $7\frac{3}{4}'' \times 2\frac{1}{4}''$

Old Kannada language and characters

ಮೈಸೂರು ನಟಿಯಲ್ಲಿ ಅರಮನೆ ವಿದ್ಯಾ ಶಾಂತರಾಜಶಾಸ್ತ್ರಿಗಳ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ.

ಮೂರು ಹುಗೆಗಳು ಹಳಗನ್ನಡಕ್ಕರ ಪ್ರಮಾಣ $7\frac{3}{4}'' \times 2\frac{1}{4}''$

ಒಂದನೆಯ ಹುಗೆಯ ಮುಂಭಾಗ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಚಾಗಿಪೆಮ್ಮಾಡಿ ಕುರಾದಾರಿಗೆ ಬಿಟ್ಟಕಲ್ಯಾ
2. ಡದತ್ತಿಯನಟಿದೊನಶ್ವೇಡ ಪಾವ್ವರುಂ ಕವಿಲೆಕೆಟ ಆ
3. ರಮೆಯನಟಿದೊಂ ಕುಲಧಾರಿಯ ಮಗಂಧರಿ ಮುತ್ತರಂ (ಕ)
4. ಕಡೆ ಕೊಳವಂ ಬೆಮ್ಮವೆಯ ಬಿಡು ತಿಮ್ಮೋಡೆ ಕಡೆಕೊಳದಗಾಮುಣ್ಣುಗೆ
5. ಉ ಬೆಸ ಮಕ್ಕಳುಂ ಧರಿ ಮುತ್ತರನ ಮನೆಯೊಳ್ಸತ್ತು ಬಿಡಿಸಿದಂ

ಒಂದನೆಯ ಹುಗೆಯ ಹಿಂಭಾಗ

6. ಕಡೆಕೊಳಂ ಪಾರಪುರಂ ಪಯ್ಯಗೆಯ ಮುಕ್ಕೂಡಲೆ ಬ್ಯಮೊಗದೆ ಪೋಗಿಕಡೆಕೊ
7. ಳಂ ಪಾರಪುರಂ ತಣ್ಣಿಯದ ಮುಕ್ಕೂಡು ಮೂಡ ಮೊಗದೆ ಪೋಗಿದೆಳ್ಳೊ
8. ಡಿ ಕಡೆಕೊಳಂ ಪೆರ್ವೈಡು ತಣ್ಣಿಯದ ಮುಕ್ಕೂಡು ಬಡಗ ಮೊ
9. ಗದೆ ಪೋಗಿ ಪನಪುಕಲ್ಲು ಪಳ್ಳದ ಪಡುವ ಪೋಗಿ ಕ
10. ಲೊಡಗೆಪುಕಡೆಕೊಳಂ ಪೆರ್ವೈಡು ಮರಿಯನೆಯಮುಕ್ಕೂಡು
ಎರಡನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

11. ಬಡಗ ಅಲದ ಮರಂ ಪಡುವಮೊಗದೆ ಪೋಗಿ ಕಲ್ಕುಪ್ಪೆ
12. ಯಂಬಡಗ ಮೊಗದೆ ಪೋಗಿ ಪಳ್ಳದ ಮೂಡನೆಪುಲೆ ಬ
13. ಟಿಯಂ ಬಡಗ ಮೊಗದೆ ಪೋಗಿ ಕಡೆಕೊಳಂ ಮರಿಯನೆ
14. ಎರಡೂರ ಇಕ್ಕೂಡು ಪಡುವ ಪೋಗಿ ಕೆಪುಯ ತೆಂಕ ಕಡೆ ಪಡುವ
15. ಪೋಗಿ ಕದವಿ ಪಡಿಕ ದ್ವೆಗೆಪುಕಡೆಕೊಳಂ ಮರಿಯನೆ ಪಟ್ಟಲ್ಲೂ
ಎರಡನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ

16. ಉರ ಮುಕ್ಕೂಡು ತೆಂಕಪೋಗಿ ಕಲ್ಲೂ ? ತೆಂಕ ಮೊಗದೆ ಪೋಗಿ ಪ
17. ಳ್ದದ ಪಡುವ ನೂಪ್ಪಿಲೈರಿಯ ಬೆಳೂಬ್ಬತ್ತೆಂಕಪೋಗಿ
18. ಕಡೆಕೊಳಂ ಪಟ್ಟಲೈಯ್ದಗೆ ಮುಕ್ಕೂಡು ಮೂಡ ಮೊಗದ
19. ತಣ್ಣಿಲಗದಪುತೆಂಕ ಮೊಗದೆ ಪೋಗಿ ಅನಗಪೊಪೆ
ಮೂರನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ

20. ಯಕಿಪುಬೇಡಿಂ ಬಡೆಯ ಪುಣುನೆ ಕಡೆಕೊಳಂ
21. ಪಯ್ಯಗೆ ಪಾರಪುರಂ ಮೂಱೂರ ಮುಕ್ಕೂಡಲ್ಲಪೊಲಸೀಮೆ ಕೂಡಿ
22. ತ್ತುಂ ಕಡೆ ಕೊಳಂದ ಮಣ್ಣಿಗೆ ಪೊಂಬ್ಬಲಂ ಕೊಡಲಿಯಂಬಲ್ಲ
23. ಸಿಯ ಕಮ್ಮುಂ ಮುಪ್ಪುಗೆರಿಯೊಡೆಯೊಂ ಓದಲ ಪೋಲೆಯಂ ಮದ್ದಳಂ.

Transliteration

I. Plate—front side.

1. svasti śrī Châgipermmâdī Kulâdârige bitṭa kalnâ-
2. da dattīyan alīdon appode pârvvarum kavile kere ā-
3. rameyan alīdom Kuladhâriya magam Dharimuttaram ka-
4. Kadokolavam Bermmaveya bidutīldôde Kadokolada gâmunduga-
5. lu besa-makkalum Dhari-Muttarana maneyol sattu bidīsīdam

I Plate—back side

6. Kadokolam Khâravuram Paydageya mukkûdal tenka-mogade pôgi Kadeko-
7. lam Khâravuram Tandeyada mukkûdu mûda-mogade pôgi belmora-
8. dī Kadokolam Pervvedu Tandeyada mukkûdu badagamo-
9. gade pôgi pasare-kallu pallada paduva pôgi ka-
10. llodagere Kadokolam Pervvedu Mariyiseya mukkûdu

II Plate—front side.

11. badaga ālada maram paduva-mogade pôgi kalkuppe-
12. yim badaga-mogade pôgi pallada mûda nerīle-ba-
13. liyam badaga-mogade pôgi Kadokolam Mariyise
14. eradûra irkkûdu paduva pôgi kerey
15. pôgi Kadavipadī Kaltegere Kadeko

II Plate—back.

- 16 rûra mukkûdu temka pôgi kallû? tenka-mogade pôgi pa-
17. llada paduva sùldil periya belûngû tenka pôgi
- 18 Kadekolam Pattal Peydage mukkûdu mûda mogade
19. Tandilagadapu tenka-mogade pôgi Asagapole-

III Plate—front.

20. ya kirubêdim Baleyapunuse Kadekolam
21. Paydage Khâravuam mûrûra mukkûdalalli polasîme kûdi-
22. ttum Kadekolam Damannigappomgulam kodaliyam balla-
- 23 siya kammaram Mulda-geriyodeyom ôdalapôleyam mangalam

Translation

LL. 1—5

Be it well If any one violates the grant of kalnâd made to Kulâdhârî he will have killed Brahmans and cows and destroyed tanks and gardens

While the son of Kuladhârî, Dhari Muttara, leaving Kadekola and Bermmave was fleeing, he (Kuladhârî) died in the house of Dhari Muttara and set free, the gâmundus of Kadekola and their *besavakkal* (servants)

LL 6—

Going in the southern direction of the junction of Kadekola, Khâravura and Paydage (three villages), and to the east of the junction of Kadekola, Khâravura and Tandeya and to the north of the white hillock (belmoradi), Kadekola, Pervvedu and Tandeya and to the west of the Boulder stream (*Pasarekallu-palla*)² and to the west of the banyan tree to the north of the junction of Kallodagere, Kadekola, Pervvedu, and Mariyise and to the north of the heap of stones (*kalkuppe*) and to the north from the Nêrile tree, to the east of the palla (stream) and to the west of the junction of the two villages Kadekola and Mariyise and to the west of the southern side of the tank and to the south of the junction of the three villages Kadavipadi, Kaltegere, Kadekola, Mariyise-pattal and to the south of Kallû and to the west of the stream and to the south of Sùldilperiya Belûngû and to the east of the junction of Kadekola, Pattal and Peydage and to the south of Tandilagadapu, the boundary (*polasîme*) terminates at the junction of Asagapole, Kirubêdu, Baleyapunuse, with the three villages Kadekola, Paydage and Khâravura³ The earth-worker (manniga), gold-worker (pongulan), the wood-cutter (kodaliyan), the swordsman (ballasiya) and iron-smith (kammaia) of Kadekola and the lord of Muldageri are to read the *Ôle* (document)⁴. Good fortune.

1 This may also be read as odla poleyam

2 The meaning of this is far from clear

3 The boundaries given here cannot be determined properly

4. The meaning of this is not free from doubt

Note.

Contents —This record describes the details of the grant of land given as *kalnād* by Châgi-Permâdi to a person named Kulâdhâri Châgipermâdi is a name of Nripakâma, younger brother of the Ganga King Bhûvikrama according to an inscription of Humcha dated S' 999 (E C. VIII, Nagar 35). In that record he is said to have gained the title *châgi* (which means liberal in gifts) by making a gift of elephants (gaja-dânam arthigittu châgiyemba pesara padedan). Bhûvikrama was a son of Śrîvikrama for whom we have a stone inscription in Kallur, Srinivasapur Taluk, which has been assigned to the middle of the 7th century on paleographical grounds (M A.R 1917, P 38) A Châgimahârâja's grandson Dayasimha-mahârâja of Kadamba-kula is referred to in an inscription of 1095 A D. (E C V, Manjarabad 18). The characters of the present record seem to belong to 10th or 11th century and Châgi-permâdi of this record may be assigned to the beginning of 11th century and may be the same as Dayasimha's grandfather

The villages which are referred to as the boundaries of the land given are Kadakola, Mariyise, Khâravura, and Paidage Kadakola is a village in Mysore Taluk, Mysore District, at a distance of about 10 miles south of Mysore City. Mariyise is the same as Marase 3 miles to the north of Kadakola. The other two villages must have been situated near Kadakola but have now disappeared At any rate they are not shown in the Taluk map or any other map available.

Nothing else is known from inscriptions about the donee Kulâdhâri or his son Dhari Muttara.

The translation of the boundaries given here can only be taken as tentative and is not free from doubt.

39

Hosakôte grant of the reign of the Mysore King Dêvarâja dated Ś 1589 purchased from Śêshabhaita, Mysore City. [Plate XX].

Size 1' × 8 $\frac{3}{4}$ "

4 Plates with ring and Boar seal: Nâgari characters

Sanskrit language.

ಮೈಸೂರು ಸಿಟಿಯಲ್ಲಿ ಶೇಷಭಟ್ಟರಿಂದ ಕೊಂಡುಕೊಂಡ ದೇವರಾಜೋಡೆಯರ ಕಾಲದಶಕ ರಾಜಾಜ್ಞೆಯ
ವರ್ಷದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 1' × 8 $\frac{3}{4}$ "

4 ಹಲಗೆಗಳು. ವರಾಹಮುದ್ರೆ ನಾಗರಾಕ್ಷರ

ಸಂಸ್ಕೃತಭಾಷೆ

- I b. 1. ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂ
2. ಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಅಗಜಾನನ ಪದ್ಮಾರ್ಕಂ ಗಜಾನನ
3. ಮಹರ್ಷಿಶಂ | ಅನೇಕದಂತಂ ಭಕ್ತಾನಾ ಮೇಕದಂತ ಮುಪಾಸ್ತುಹೇ ಹರೇ

4. ಲೀಲಾವರಾಹಸ್ಯ ದಂಪ್ತಾದಂಡಃ ಸಪಾತುವಃ| ಹೇಮಾದ್ರಿಕಲಶಾ
5. ಯತ್ರಧಾತ್ರಿಚ್ಛತ್ರ ಶ್ರಿಯಂದಧಾ| ಅಸ್ತಿ ಶ್ರೀಮಾನ್ ಜನಪದಃ ಕರ್ನಾಟ ಇತಿ
6. ವಿಶ್ವತಃ| ನಿತ್ಯಂಪ್ರವರ್ತತೇ ಯತ್ರ ಕಾರ್ತೋ ಧರ್ಮಃಕಲಾವಪಿ| ಪತ್ತನಂತತ್ರ ವಿ
7. ಖ್ಯಾತಂ ಶ್ರೀರಂಗಪದ ಶಬ್ದಿತಂ| ದೃಶ್ಯತೇ ಸ್ವಃ ಪುರಮಿವ ಕಾವೇರ್ಯಾಂ
8. ಪ್ರತಿಬಿಂಬಿತಂ| ಅಧ್ಯಾಸ್ತೇ ತತ್ರಕರ್ನಾಟ ಸಿಂಹಾಸನ ಮಧೀಶ್ವರಃ| ಶ್ರೀ
9. ದೇವರಾಜ ಭೂಪಲಃ ಕಲ್ಯಾಣ ಗುಣಸಾಗರಃ| ಕಾಲೈಪ್ರಬುಧ್ಯ
10. ಕಮಲಾರಮಣಾಂಪ್ರಿಯುಗ್ಮಂ ಧ್ಯಾತ್ವಾಭಿ ಪೂಜ್ಯನಿಯಮೇನ ಸಹಸ್ರ ನಾ
11. ಮ್ನಾ| ಹುತ್ವಾಗ್ನಿಮನ್ವತಿ ತರಾಂವಸು ಗಾಂಫಲಾ ದಿತ್ವಾಚಿ ವಿಪ್ರನಿವಹಾಯ
12. ಜಯತ್ಯಜಸ್ರಂ| ದಾತರಿ ದಯಾಸಮುದ್ರೇ ದಕ್ಷದಾಕ್ಷಿಂಣ್ಯ ಶೇವಧಾ ಧೀರೇ|
13. ರಕ್ಷತಿಧರಾ ಮಮುಷ್ಮಿನ್ ರಾಘವ ಇವಸರ್ವತಃ ಸಾಖ್ಯಂ| ಕಃಶೂರೋ
14. ದೇವರಾಜಃ ಸುಕವಿ ಶುಭಗಿರಾಂ ಕಃ ಪದಂ ದೇವರಾಜಃ ಕಸ್ತ್ಯಾಗ್ರಿದೇವ
15. ರಾಜಃ ಪ್ರತಿನೃಪವಿಜಯೀ ಕೋನ್ಯಯಂ ದೇವರಾಜಃ| ಕಃಸಾಮ್ಯೋದೇವ ರಾ
16. ಜಃ ಶ್ರಿತಜನಧರಣೀ ಕಃ ಕೃದೇವರಾಜಃ ಭವ್ಯಪ್ರಶ್ನೇಷು ಚೇತ್ಥಂಪ್ರತಿ
17. ವಚನತಯಾ ಕೀರ್ತ್ಯತೇ ದೇವರಾಜಃ| ಬುಧಇವ ಪುರಂದರೇಣ ಪ್ರತಿದಿನಮೇತೇ
18. ನಸತ್ಕೃತೋರಾಜಾ| ವಿಪ್ರಕುಲವಾರ್ಧಿಚಂದ್ರಃ ಶ್ರೀಮಾನ್ ಧನ್ವೋಜಿನಾ
19. ಮಕೋಜಯತಿ| ಪ್ರಾಕ್ತನೈಃ ಪೃಥಿವೀಪಾಲೈಃ ಕಾಕುಸ್ಥೈರಿ ವಸತ್ಕೃತಃ
20. ರಾಮಂಸುಮಂತ್ರಕ ಇವದೇವರಾಜ ಮುಪಾಶ್ರಿತಃ| ಪೂರ್ವಂಗುರ್ಜರ ದೇಶಾದಾ
21. ಗಚ್ಛಂತೇವ ಚಾಮರಂಜಾಯ| ದತ್ವಾ ಕರ್ನಾಭರಣಂ ಲೇಭೇಯಃ ಪಾರಿತೋಷಿಕಾ
22. ಸ್ವವಿಧಾನ್| ದಾಯಂದಾಯಂ ವಿಚಿತ್ರಂ ರುಚಿರಮಣಿಗಣಂ ದೇವರಾಜಾ
23. ಯ ನಿತ್ಯಂ ಗ್ರಾಹಂಗ್ರಾಹಂ ಪರಾರ್ಥ್ಯಂ ವಸನಮಪಿ ಧನಂ ಗ್ರಾಮರತ್ನಾನಿ
24. ತುಷ್ಟಃ| ವಾಪ್ಯಃ ಕೂಪಾಂಸ್ತಟಾಕಾನಪಿ ವಿಪುಲತರಾ ನಾಲಯಾಂ ದೇವತಾನಾಂ
25. ಆರಾಮಾನಂನ ಸತ್ರಾಣ್ಯಪಿ ದೃಢಮನಸಾ ಕಾರಯತ್ಯಾದರೇಣ| ಶೀಲೇ
26. ನ ವೃತ್ತೇನ ಧಿಯಾಧನೇನ ದಾನೇನಕೀರ್ತ್ಯಾ ದಯಯಾದಮೇನ| ಗುಣೈ
27. ರಶೇಷೈರತುಲೋಪಿ ಸೋಯಂ ತುಲಾಂ ಮಹಾದಾನ ಕೃದಾರು
- II a. 28. ರೋಹ| ಅಜ್ಞಪ್ತಃ ಸ್ವಪ್ನದೃಷ್ಟೇನ ಸಾಕ್ಷಾದೇವ ಕಪರ್ದಿನಾ| ಸಪ್ತಕೋಟೀಶ್ವರಸ್ಥಾ
29. ನೇನರೋಮಹದ ಕಾರಯತ್| ರಾಮೇಶ್ವರೇ ಚಾಂನನತ್ರಂ ಸುಬ್ರಂಹ್ಮಣ್ಯೇ ರಥೋತ್ಸವಂ
30. ಕಾಶ್ಯಾಂಧರ್ಮಾನ್ ಬಹುವಿಧಾನೇವ ಮಾದೀನ ಕಾರಯತ್| ತಸ್ಯಾಸ್ಯ ಧರ್ಮಪಕ್ಷೀ
31. ಪರಮೇಶ ಸ್ಯೇವಪಾರ್ವತೀದೇವೀ| ಅತ್ರೇರಿವ ಅನುಸೂಯಾ ಶುಭಶೀಲಾರಾಮ
32. ಭಾಯಂಬಾ| ಧೀಮತೀ ದ್ರಾಪದೀವೇಯಂ ಪೈದೇಹೀವ ದಯಾವತೀ| ಗಾರ್ಗೀ
33. ವ ಸರ್ವ ಧರ್ಮಜ್ಞಾ ವಸುಧೇವ ಕ್ಷಮಾಪರಾ| ಧನ್ವೋಜಿ ರೇಷಪಿಂಧುಃ ಗಂಗಾಯಾಸ್ಯ
34. ರಾಮಭಾಯಂಬಾ| ರತ್ನಾನ್ಯುಪಚೀಯಂತೇ ಯಸ್ಮಾದ್ಧದತೋಪಿ ದೇವರಾಜಾಯ|
35. ಕುರ್ವಗ್ರಹಾರಮೇಕಂ ವಿಪುಲಂ ವಿಖ್ಯಾತ ಮಾವಯೋರ್ನಾಮ್ನಾ| ಇತಿ ರಾಮಭಾಯಿ
36. ನಾಮ್ನೀ ದಇತಂ ವಿಜ್ಞಾಪಯಾಮಾಸ| ಪ್ರಕೃತ್ಯಾ ದಾನಶೂರೋಯಂ ಪ್ರಿಯಯಾ
37. ಚಾಭಿಯಾಚಿತಃ| ಭಕ್ಷಣಾಯೇಕ್ಷುದಂಡಸ್ಯ ಪ್ರತಿಗ್ರಾಹೀವ ತೋಷಿತಃ|
38. ಲಬ್ಧ್ವಾನುಜ್ಞಾಂ ದೇವರಾಜಾತ್ ಅಗ್ರಹಾರಂ ಚಕಾರಸಃ| ತಸ್ಯಪ್ರಖ್ಯಾ
39. ಪನಾಯೇದಂ ಲಬ್ಧತೇ ತಾಂಮೃಶಾಸನಂ| ಶ್ರೀ ಶಾಲಿವಾಹನಶಕ
40. ನಿಧಿವಸುಬಾಣೇಂದು ಗಣಿತ ವರ್ಷೇಷು| ಯಾತೇಷು ವರ್ತಮಾನೇ ಪ್ಲವಂಗ
41. ವರ್ಷೇಮಧಾಮಾಸ| ಪಕ್ಷಿಪೂರ್ವೇಂದು ನಯುಕ್ತ ತೃತೀಯಾಯಾಂತಿಧಾ
42. ತಥಾ ಪುಂಜ್ಯಕಾಲೇ ಮಹಂತ್ಯಸ್ಮಿ ದಿವಸೇಶ್ವರವಾಸರೇ| ಶ್ರೀಮದ್ಧಾ
43. ಜಾಧಿರಾಜೇಂದ್ರ ಶ್ರೀ ರಾಜಪರಮೇಶ್ವರೇ| ಚತುಸಮುದ್ರ ಮಧ್ಯಸ್ಥ ಭೂ

44. ಮೀವಲಯವಲ್ಲಭೆ! ಬಿರುದಂತೆಂಬರ ಗಂಡೇದಕ್ಷೇ ಧರಣೀವರಾಹಬಿರು
45. ದಾಂಕೆ! ಪ್ರತಿನೃಪತಿ ರತ್ನಮಕುಟೀಕುಸುಮ ಸಮೂಹಾರ್ಚಿತಾಂಘ್ರಿಯುಗೆ!
46. ಶ್ರೀ ನಾರಾಯಣ ಪಾದಪಂಕಜ ಯುಗನ್ಯಸ್ತಾ ಬಿಲಾತ್ಪ್ರಸ್ಥಿತಾ ಶ್ರೀಮ
47. ತ್ವಶ್ವಿಮ ರಂಗನಾಥನಗರಿ ಸಿಂಹಾಸನಾಧೀಶ್ವರೇ! ಶೂರ ಶ್ರೀಮತಿ
48. ದೇವರಾಜನೃಪತಾ ವಾತ್ಸಲ್ಯವಾರಾಂನಿಧಾ ದೇವಬ್ರಾಂಹ್ಮಣ ರಕ್ಷಣಾ
49. ಯ ಪೃಥಿವೀ ಸಾಂಮ್ರಾಜ್ಯಮಾತನ್ವತಿ! ಶ್ರೀಮತೋ ಲಂಬಕರ್ನಸ್ಯ ಮಹ
50. ಷ್ಠೇ ಗೋತ್ರಸಂಭವಃ! ಅಶ್ವರಾಯನ ಸೂಕ್ತೋಕ್ತ ಕರ್ಮಾಚರಣ ತತ್ಪರಃ
51. ನಾನೋಜೀಶರ್ಮಣಃ ಪಾತ್ರಃ ಶಿವೋಜೇಸ್ತನುಜಸ್ಸುಧೀಃ! ಧನ್ವೋಜೀನಾ
52. ಮಹಃಸೋಯಂ ಧರ್ಮಪತ್ನ್ಯಾ ಸಮನ್ವಿತಃ! ಭವ್ಯಂ ಹೊಯಿಸಲ ನಾಡಸ್ಥ
53. ಕಂನಂಬಾಡಿ ಸ್ಥಲೇಸ್ಥಿತಂ! ಶ್ರೀಕಂಠೀರವ ಭೂಪಾಲಾದ್ವಾ
54. ನಧಾರಾಪುರಸ್ಸರಂ! ಮಯಾಪ್ರತಿಗೃಹೀತಂ ಪ್ರಾಕೃಲ್ಯಾ ರಾಮಸಮನ್ವಿ
II b. 55. ತಂ! ಧನ್ವೋಜಿ ರಾಮಭಾಯಂವ್ಮ ಪುರಂ ಪ್ರತ್ಯಭಿಧಾನತಃ!
56. ಹೊಸೂರು ಕಬ್ಬಿಲಗೆರೆ ಪುರಾಬ್ಯಗ್ರಾಮ ಯುಗ್ಮತಃ! ಆಶ್ರಿತಂ ಪಶ್ಚಿಮಾ
57. ಮಾಶಾಂ ಮಹೀಸುರ ಮನೋಹರಂ! ಸಂಹೃಜಾಯಾ ಮಹಾನದ್ಯಾಃ ಉತ್ತರಂತ್ರಿರ
58. ಮಾಶ್ರಿತಂ! ಪ್ರಾಗ್ಗೇಶಮಾಶ್ರಿತಂ ಗ್ರಾಮಾದ್ಗೋಪಾಲ ಪುರನಾಮತಃ! ಶ್ರೀ ಮಾವಿ
59. ನಕೇರ ಗ್ರಾಮಾದ್ಧಕ್ಷಿಣಾಂ ದಿಶಮಾಶ್ರಿತಂ! ಹೊಸಕೋಟ ಇತಿಖ್ಯಾತಮದೀಯಂ
60. ಗ್ರಾಮಮುತ್ತಮಂ! ಸಾಂಗಶ್ರುತಿಮೀಪಾಂಸಾ ಸ್ತೃತಿವಿದ್ಭ್ಯಃ ಶ್ರುತಕರ್ಮ ನಿ
61. ರತಭ್ಯಃ! ನಾನಾವಿಧ ನಾಮಭ್ಯೋವಿಪ್ರೇಭ್ಯೋ ವಿವಿಧಗೋತ್ರ ಸೂತ್ರೇಭ್ಯಃ!
62. ಶ್ರೀ ದೇವರಾಜನೃಪತೇ ರನುಜ್ಞಯೇದಂ ಸದಾಶಿವಪ್ರೀತ್ಯೈಃ! ಸಹಿರಂಜೋದ
63. ಕಧಾರಾಪೂರ್ವಂ ಪ್ರದದೇಹ್ಯಹಂ ನಮಮ! ಚತ್ವಾರಿಂಶದ್ವೈತ್ತೀ ಸ್ತ್ರೀಪಾದಯುಕ್ತಾಃ
64. ಶುಭಾಇಹಗ್ರಾಮ! ಆಚಂದ್ರತಾರಭೋಗ್ಯಾ ಮಮಸಪಾದೈಃ ಸವೃತ್ತಿರಿಹ
65. ವೃತ್ತಿಪ್ರತಿ ಗೃಹೀತ್ವಾಣಾ ಮಿತರೇಷಾಂ ದ್ವಿಜನ್ತನಾಂ! ಗೋತ್ರಶಾಖಾಭಿಧಾನಾ
66. ನಿವೃತ್ತಿ ಸಂಖ್ಯಾಚಲಖ್ಯತೆ! ಶ್ರೀಮಾನ್ಭರದ್ವಾಜ ಕುಲಾಬ್ಧಿಚಂದ್ರೋನಿತ್ಯಾಂ
67. ನದಾನಾಭಿರತೋ ಯಜುರ್ವಿತ್! ನಂಜುಂಡಭಟ್ಟಾತ್ಮಜ ಯೇಕವೃತ್ತಿ ಮುಪಾಶ್ನತೆ ಲಂಗ
68. ಣಸೋಮಯಾಜೀ! ಕಾಂಡಿನ್ಯ ಅಪಸ್ತಂಬೋಯಂ ಸುತೋಪ್ಯಚ್ಚಾವಧಾನಿನಃ! ನರ
69. ಸಿಂಹಾಭಿಧೋಯಜ್ಞಾ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ನತೆ! ರಾಮಾಭಟ್ಟಸುತೋ ಬುಗ್ವಿದ್ಯಾ
70. ರದ್ವಾಜಸಗೋತ್ರಜಃ! ನೀಲಕಂಠಾಭಿಧೋಯಜ್ಞಾ ವೃತ್ತಿಮೇಕಾಮುಪಾಶ್ನತೆ! ಬು
71. ಗ್ವಿತ್ತಿರುಮರಾರ್ಯಸ್ಯಸುತಃ ಶ್ರೀವತ್ಸಗೋತ್ರಜಃ! ವೇದಾಂತವೇತ್ತಾ ನೃಹರಿವ್ಯ
72. ತ್ತಿಮೇಕಾಂ ಸಮಶ್ನತೆ! ನೈಋಪಕಾಶ್ಯಪಗೋತ್ರೋ ಲಕ್ಷ್ಮೀನಾರಾಯಣಾರ್ಯ ಸಂ
73. ಜಾತಃ! ಯೇಕಾಂವೃತ್ತಿಂ ಭುಜ್ಞಿಸ್ವರ್ತಾ ಶೇಷಾದ್ಧಿ ದೀಕ್ಷಿತೋಹೃತ್! ತಿರುಕಾಮ್ಪಯತನ
74. ಯಃ ಪುರುಷೋತ್ತಮನಾಮಕಃ! ಭಾರದ್ವಾಜೋ ಯಜುರ್ವೇದೀವೃತ್ತಿ ಮೇಕಾಂಸಮಶ್ನತೆ! ಸುತೋ
75. ದೇವರಾಜನೃಪ ಸುಬ್ರಂಹ್ಮಣ್ಯಾಹ್ವಯಸ್ಸುಧೀಃ! ವಾಧೂಲಜೋ ಯಜುರ್ವೇದೀ ವೃತ್ತಿಮೇಕಾಂ
76. ಸಮಶ್ನತೆ! ಹಾರೀತಸ್ತು ಯಜುರ್ವೇದೀ ವೆಂಕಟಾದ್ರೇಃ ಕುಮಾರಕಃ! ಧೀಮಾನ್ವೆಂಕಟ ಕೃಷ್ಣೋಯಂ
77. ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ನತೆ! ನೃಸಿಂಹಭಟ್ಟತನಯಃ ಭಾರದ್ವಾಜಸಗೋತ್ರಜಃ! ಬುಗ್ವಿದ್ಯಂಕ
78. ಟಕೃಷ್ಣೋಯಂ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ನತೆ! ಅಪ್ಪಾಜಿಭಾಗವತಜ ಶ್ರೀವತ್ಸ ಕುಲಾಬ್ಧಿಪಾ
79. ವಿಠಕನುಧಾಂಶುಃ! ಭುಂಜೇ ಯಜುರ್ವೇದೀಕಾಂ ವೃತ್ತಿಂ ಗೋಪಾಲಭಾಗವತಃ! ಹಾರೀತಗೋತ್ರ ಸಂ
80. ಜಾತಃ! ಅಶ್ವರಾಯನಸೂತ್ರವಾನ್! ಗಿರಿಯಪ್ಪಸುತೋ ಧೀಮಾನ್ ಲಕ್ಷ್ಮೀಯಸ್ತ್ವೇಕ ವೃತ್ತಿಭಾಕ್
81. ಕಮಲೇಯಸ್ಯತನಯಃ ಶ್ರೀವತ್ಸಾನ್ವಯಸಂಭವಃ! ಕೊಂಡೆಯಾಚ್ಯೋ ಯಜುರ್ವೇದೀ ವೃತ್ತಿಮೇ
82. ಕಾಂ ಸಮಶ್ನತೆ! ಶೇಷಾದ್ಧಿಭಟ್ಟತನಯಃ ವೆಂಕಟಾದ್ರೀಶನಾಮಕಃ! ಬಹುಚಕಾಶ್ಯಪಃ
83. ಸೋಯಂ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ನತೆ! ಅಶ್ವರಾಯನ ಗೋತ್ರೋತ್ಥ ಶ್ರೀ ಕಾತ್ಯಾಯನ ಸೂತ್ರವಾನ್!
88.

- 84 ಸಮಶ್ಚತೆ ವೃತ್ತಿಮೇಕಾಂ ಸರ್ವೈಯಸುತ ಔಫಲಃ| ಗಂಗಾಧರಸ್ಯ ತನಯೋರಾ
 III a 85. ಮಾರಾಕರನಾಮಕಃ| ಬುಗ್ಗೇದೀ ಗೌತಮಸ್ತೋಯಂ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚತೆ|
 86. ಗಂಗಾಧರಸ್ಯತನಯೋ ವೀರಾರಾಕರನಾಮಕಃ| ಬುಗ್ಗೇದೀ ಗೌತಮಸ್ತೋಯಂ ವೃ
 87. ತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚತೇ| ಗಂಗಾಧರಸ್ಯತನಯೋ ಬುಗ್ಗಿದ್ವಾವಚಿ ನಾಮಕಃ|
 88. ಗೌತಮಾನ್ವಯ ಸಂಜಾತೋ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚತೇ| ಬುಗ್ಗಿಲ್ಲಾತಪ ಗೋ
 89. ತ್ತೋಯಂ ರೂಪಜೇಸ್ತ ನಯಸುಧೀಃ| ಸದಾಶಿವೋ ಮಹಾಪ್ರಾಜ್ಞೋ ವೃತ್ತಿಮೇಕಾಂ ಸಮ
 90. ಶ್ಚತೇ| ವಿಶ್ವನಾಥಸ್ಯ ತನಯೋ ಬುಗ್ಗಿತ್ಪಾಲಸ್ಯ ಗೋತ್ರಜಃ| ಧೀಮಾನ್ ಭಗ
 91. ವತೀದಾಸೋ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ಚತೇ| ದೇವಜೇಸ್ತನಯೋ ಬುಗ್ಗಿಲ್ಲಂಬ ಕರ್ನಸ್ಯ
 92. ಗೋತ್ರಜಃ| ಆಚ್ಛಾಲ್ಯೆಯೋ ವೃತ್ತಿಮೇಕಾ ಮಾಚಂದ್ರಾರ್ಕ ಮುಪಾಶ್ಚತೇ| ಬುಗ್ಗಿಚ್ಛೀ
 93. ವತ್ಸಗೋತ್ರೋಯಂ ಮುರಾರಿತನಯಃಸುಧೀಃ| ವಿಶ್ವಜೀ ಸರ್ವಧರ್ಮಜ್ಞೋ ವೃತ್ತಿ
 94. ಮೇಕಾ ಮುಪಾಶ್ಚತೇ| ಬುಗ್ಗೇದೀ ಲಂಬಕರ್ನೋಯ ಮಿಂದ್ರದಾಸ ಸುತಸ್ಸುಧೀಃ| ಅ
 95. ಚ್ಛಾಲಮಹಿತೋ ದೀಮಾನ್ಯತ್ರಿಮೇಕಾ ಮುಪಾಶ್ಚತೇ| ಕೊಂಡುಭಟ್ಟಸ್ಯ ತನಯೋ
 96. ಬುಗ್ಗಿತ್ಪೋಶಿಕ ಗೋತ್ರಜಃ| ತ್ರಿಪಾದವೃತ್ತಿಂ ಭಜತೇಸುಧೀ ಸಿಂಹ್ವಾದ್ರಿ ನಾಮ
 97. ಕಃ| ಬುಗ್ಗಿಲ್ಲಾತಪ ಗೋತ್ರೋಯಂ ವಿಶ್ವನಾಥಸುತಃಸುಧೀಃ| ತ್ರಿಪಾದವೃತ್ತಿಂ ಭ
 98. ಜತೇ ರೂಪಜೀ ಧರ್ಮತತ್ಪರಃ| ಶ್ಯಾಮಾನಸಸ್ತು ಬುಗ್ಗೇದೀ ವಾಸುದೇವ
 99. ಸ್ಯನಂದನಃ| ತ್ರಿಪಾದವೃತ್ತಿಂ ಭಜತೇಕೃಷ್ಣಜೀ ವ್ಯಾಸಧರ್ಮವಿತ್| ಸುತೋ
 100. ವೆಂಕಟಭಟ್ಟಸ್ಯ ಬುಗ್ಗಿತ್ಪಾಶ್ಯಪ ಗೋತ್ರಜಃ| ಶ್ರೀನಿವಾಸಾ ಹೈಯೋ ವಿ
 101. ದ್ವಾನರ್ಥವೃತ್ತಿ ಮುಪಾಶ್ಚತೇ| ಸುತೋವೆಂಕಟಭಟ್ಟಸ್ಯ ಬುಗ್ಗಿತ್ಪಾಶ್ಯಪ ಗೋತ್ರ
 102. ಜಃ| ಅರ್ಥವೃತ್ತೃ ರಯಂನಾಥೋ ವೆಂಗಂಭಟ್ಟೋ ದ್ವಿಜೋತ್ತಮಃ| ಶ್ರೀವತ್ಸ ಆಪ
 103. ಸ್ತಂಬೋಯಂ ಚಿಟ್ಟಿಭಟ್ಟ ಸುತಸ್ಸುಧೀಃ| ಅರ್ಥವೃತ್ತೇರಯಂನಾಥೋ ಗೋಪಾಲಶ್ವದ್ವಿಜೋ
 104. ತ್ತಮಃ| ಗೌತಮಾನ್ವಯಸಂಜಾತಃ ಶ್ರೀಬೋಧಾಯನ ಸೂತ್ರವಾನ್| ಜಂನೈಯ ತ
 105. ನಯೋಧೀಮಾಂ ನ್ನಜೈಯಸ್ತ್ವರ್ಧ ವೃತ್ತಿಭಾಕ್| ಭಾರದ್ವಾಜೋ ಬುಗ್ಗಿದೇಷ ರಾಮಚಂದ್ರ
 106. ಸ್ಯಪುತ್ರಕಃ| ನಾಮ್ನಾಲಕ್ಷ್ಮಣಭಟ್ಟೋಯ ಮರ್ಥವೃತ್ತಿ ಮುಪಾಶ್ಚತೇ| ಹಾರೀತ ಅ
 107. ಪಸ್ತಂಬೋಯಂ ವೆಂಕಟಾದ್ರಿ ಸುತಸ್ಸುಧೀಃ| ತಿರ್ಮಲಾರ್ಯಾಭಿಧೋ ವಿದ್ವಾನರ್ಥ
 108. ವೃತ್ತಿಮುಪಾಶ್ಚತೇ| ಶ್ರೀವತ್ಸ ಆಪಸ್ತಂಬೋಯಂ ಸುತೋಅಬಾಪ್ತವಧಾನಿನಃ| ಅರ್ಥವೃ
 109. ತ್ತೇರಯಂ ನಾಥೋಶ್ರೀ ದಿವಾಕರ ನಾಮಕಃ| ಭಾರದ್ವಾಜೋ ನರಹರಿಸುತೋ ಯಾ
 110. ಜುಷಸ್ಸತ್ಯವಾದೀ ಧರ್ಮಾಸಕ್ತೋ ಹರಿ ಗುರು ಪದ ಧ್ಯಾನಸೇವಾಧುರೀಣಃ| ದಾ
 111. ಕ್ಷಿಣ್ಯಾಥೈಸ್ಸಪದಿ ನರಸಿಹ್ವಾಭಿದಸ್ತ್ವರ್ಧವೃತ್ತಿಂ ಭುಜೇಸೋಯಂ ದ್ವಿಜಕುಲ
 112. ಮಣಿನಿತ್ಯ ಮೃಷ್ಣಾನ್ದಾಯೀ| ಔಫಲೇಶ್ವರಭಟ್ಟಸ್ಯ ಸುತೋಗಾರ್ಗ್ಯಸ ಗೋತ್ರಜಃ
 113. ಯಜುರ್ವೇದೀ ನೃಸಿಂಹೋಯ ಮರ್ಥವೃತ್ತಿ ಮುಪಾಶ್ಚತೇ| ಶ್ರೀವತ್ಸಾನ್ವಯ ಸಂಜಾತೋ ಕೊ
 114. ಡೈಯತನಯಸ್ಸುಧೀಃ| ಅರ್ಥವೃತ್ತೇರಯಂನಾಥಃ ಶೇಷಾದ್ರಿಸ್ತ್ರಿತ್ತಿರೀಯಕಃ| ವಸಿ
 III b 115. ಷ್ಠ ಆಪಸ್ತಂಬೋಯಂ ರಂಗೈಯಸ್ಯ ಸುತಸ್ಸುಧೀಃ| ಕಸ್ತೂರಿ ನಾಮಕೋ
 116. ಧೀಮಾನರ್ಥವೃತ್ತಿ ಮುಪಾಶ್ಚತೇ| ಶ್ರೀ ಶ್ರೀನಿವಾಸ ಸೂರೇಸ್ತನಯೋ ವೇದಾಂ
 117. ತ ವಿಸ್ತೃಸಿಂಹ್ವಾರ್ಯಃ| ಶ್ರೀಯಾಜುಷೋರ್ಥವೃತ್ತಿಂ ಕಾಶಿಕ ಗೋತ್ರಾಬ್ಧಿ ಕಾ
 118. ಸ್ತುಭೋಭುಂಜೇ| ವಾಥೂಲ ಆಪಸ್ತಂಬೋಯಂ ವೆಂಕಟಾರ್ಯ ಸುತಃಸುಧೀಃ
 119. ವರದಾರ್ಯಾಭಿಧೋ ವಿದ್ವಾನರ್ಥವೃತ್ತಿ ಮುಪಾಶ್ಚತೇ| ರಾಮಶಾಸ್ತ್ರಿ ಸುತೋ
 120. ಧೀಮಾನ್ಯಗ್ಗಿತ್ಪಾಶಿಕ ಗೋತ್ರಜಃ| ಅರ್ಥವೃತ್ತೇರಯಂನಾಥೋ ವಿದ್ವಾನ್ಯ
 121. ಹರಿನಾಮಕಃ| ಆಪಸ್ತಂಬಃ ಕಾಶಿಕೋಯಂ ತಿಂಮಪ್ಪೈಯ ಸುತಸ್ಸು
 122. ಧೀಃ| ಅರ್ಥವೃತ್ತೇರಯಂನಾಥಃ ಸುಬ್ರಂಹ್ಮಣ್ಯೋ ದ್ವಿಜೋತ್ತಮಃ| ಕಾಶಿಕಾ
 123. ನ್ವಯಸಂಜಾತ ಬುಗ್ಗಿಚ್ಛಂಕರಭಟ್ಟಜಃ| ಶ್ರೀ ನಾರಾಯಣ ಭಟ್ಟೋತ್ತ ಹೈರ್ಥ

124. ವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ| ಯಜುರ್ವೇದೀ ನಾರಸಿಂಹೈಭಟ್ಟನಾಮ್ನಃ ಕುಮಾರಕಃ| ಕಾ
 125 ಶೈವಾನ್ವಯ ಸಂಜಾತೋ ವೆಂಗಂಭಟ್ಟೋರ್ಧ ವೃತ್ತಿಭಾಕ್| ರಾಮೈಯಾ ಖ್ಯ
 126 ಸೈತನಯೋಧೀಮಾಂ ಲೋಹಿತಗೋತ್ರಜಃ| ಪಾಪೈಯಾಖ್ಯೋ ಯಜುರ್ವೇ
 127. ದೀ ಹೈರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ| ಶ್ರೀವತ್ಸಗೋತ್ರ ಸಂಜಾತೋ ಯಾಜು
 128 ಪೋಚ್ಚನಭಟ್ಟಜಃ| ಧೀಮಾಂಲ್ಲಕ್ಷ್ಮಣಬಟ್ಟೋತ್ರ ಹೈರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನು
 129. ತೇ| ಪದವಾಕ್ಯ ಪ್ರಮಾಣಜ್ಞೋ ರಾಮಭದ್ರ ಸರಸ್ವತೀ| ಭಿಕ್ಷುಭಿಕ್ಷಾ
 130 ಧ್ವ ಮತ್ಪ್ರಾರ್ಥವೃತ್ತಿಂಬ್ರಂಹ್ಮ ವಿದಶ್ನುತೇ| ಬುಕ್ಕಾಖೀಲಂಬ ಕರ್ನೋಯಂ
 131. ವೀರಭಾಣಸುತಸ್ಸುಧೀಃ| ಪ್ರೇಮಜೀ ಮಹಿತೋಹೈತ್ರ ಹೈರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನು
 132. ತೇ| ಶ್ರೀನಾಥ ತನಯೋ ಧೀಮಾನ್ವ್ಯಗ್ರಿತ್ಪಾಲಸ್ತ್ಯ ಗೋತ್ರಜಃ| ಶ್ಯಾಮ
 133. ಜೀ ದವಿನಾಮಾಯ ಮರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ| ವತ್ಸರಾಜಸೈತನಯಃ
 134. ಬುಗ್ವಿಚ್ಛ್ರೀವತ್ಸಗೋತ್ರಜಃ| ತ್ರಿಕಂದವೇಭಿಧೋ ವಿದ್ವಾನರ್ಧವೃತ್ತಿ ಮುಪಾ
 135. ಶ್ನುತೇ| ಉಪನಿಷದ್ಗೋತ್ರಜಾತಃ ಸದಾನಂದಶ್ಚಬಹುಚಃ| ಅಂಬಾದಾಸ
 136. ನುತೋ ಧೀಮಾನರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ| ರಾಮಚಂದ್ರಸ್ಯ ತನಯ ಬುಗ್ವಿಚ್ಛ್ರೀವತ್ಸ
 137 ಗೋತ್ರಜಃ| ಕಾಮಾಕ್ಷಿದಾಸ ನಾಮಾಯಂ ಅರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ| ಆಪಸ್ತಂ
 138. ಬೋಧಕಾಂಡಿನೋ ಹೈಣ್ಣಯಾಖ್ಯಸುತಸ್ಸುಧೀಃ| ಅಪ್ಪಾಜಿ ನಾಮಕೋ ವಿ
 139 ದ್ವಾ ನ್ವಾದವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ| ತನಯೋ ನೀಲಕಂಠಸ್ಯ ಕಾಂಡಿನೋ
 140 ಯಾಜುಷಃಸುಧೀ| ಅಪ್ಪಾಜಿಭಟ್ಟ ನಾಮಾಯಂ ಪಾದವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ|
 141. ಪುತ್ರಸ್ತ್ವಪ್ಪಲಭಟ್ಟಸ್ಯ ವಾಧೂಲೋಯಾಜುಷಸ್ಸುಧೀಃ| ಪ್ರಾಜ್ಞಸ್ತಿರ್ಮಲ ಭ
 142. ಟ್ವೋಯಂ ಪಾದವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ| ತನಯಶ್ಚಂನ್ನಿಭಟ್ಟಸ್ಯ ವತ್ಸಗೋತ್ರಸ್ತು
 IV^a 143. ಯಾಜುಷಃ| ನರಸಿಂಹಾಭಿಧೋ ವಿದ್ವಾನ್ವಾದ ವೃತ್ತಿಮುಪಾಶ್ನುತೇ| ತನಯೋ ರಾ
 144. ಮಭಟ್ಟಸ್ಯ ಭಾರದ್ವಾಜಸ್ತುಯಾಜುಷಃ| ವಿದ್ವಾನ್ವೇಶವಭಟ್ಟೋಯಂ ಪಾದವೃತ್ತಿ
 145. ಮುಪಾಶ್ನುತೇ| ಕೇಶವೈಯಸ್ಯ ತನಯೋ ಭಾರದ್ವಾಜಸ್ತು ಯಾಜುಷಃ| ಪಾದ
 146 ವೃತ್ತೇರಯಂನಾಥ ಸ್ತಿರ್ಮಲಾಚಾರ್ಯ ಸಂಜ್ಞಿಕಃ| ಆಪಸ್ತಂಬಃ ಕಾಶಿಕೋ
 147. ಯಂ ರಾಮೈಯತನಯಃಸುಧೀಃ| ಅಂಣೈಯ್ಯನಾಮಕೋ ವಿದ್ವಾನ್ವಾದವೃತ್ತಿ ಮುಪಾ
 148. ಶ್ನುತೇ| ಅಚ್ಛಾಲ್ವೈಯಸ್ಯ ತನಯೋಲಂಬ ಕರ್ನಗೋತ್ರಕಃ| ಬುಗ್ವೇದೀ ಸಾಂ
 149 ದರಸ್ತೋಯಂ ಪಾದವೃತ್ತಿಂ ಸಮಶ್ನುತೇ| ಭಾರದ್ವಾಜೋ ನಾರಸಿಂಹೈ ಹೆಬ್ಬಾರುವ
 150 ಕುಮಾರಕಃ| ತಂಬಿಹೆಬ್ಬಾರುವಾಖ್ಯೋಹಿ ಯಾಜುಷಃ ಪಾದವೃತ್ತಿಭಾಕ್|
 151 ಕಾಂಡಿನೈಗೋತ್ರ ಸಂಜಾತಃ ಶೇಷಾಚಾರ್ಯ ತನೂಭವಃ| ಶಿಂಗರೈ
 152 ಯೋ ಯಜುರ್ವೇದೀ ಪಾದವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ| ಆಪಸ್ತಂಬಃ ಕಾಶಿಕೋಯಂ
 153. ತಿರ್ಮಲಾರ್ಯ ಸುತಃಸುಧೀಃ| ವೆಂಕಟೇಶಾಭಿಧೋ ವಿದ್ವಾನ್ವಾದ ವೃ
 154. ತ್ತಿ ಮುಪಾಶ್ನುತೇ| ತಯೇತೇಹೈತ್ರಧಂನೋಜಿ ರಾಮಭಾಯಿ ಪುರಾಭಿಧೇ|
 155. ಅಗ್ರಹಾರೇ ವೃತ್ತಿಭಾಜಃ ನಾಕಲೈನಾಭಿವರ್ನಿತಾಃ| ಯೇತೇಷಾಮ
 156. ತ್ರ ವಾಸಾರ್ಧಮಸ್ಯ ಗ್ರಾಮಸ್ಯಸೀಮನಿ| ಕುರ್ವಾಸಾಃ ಉತ್ತರೇತೀರೇ ಗೃ
 157. ಹಾರಂಮ್ಯಾ ಪ್ರಕಲ್ಪಿತಾಃ| ಪಂಚಾಶತ್ಪದ ವಿಸ್ತೀರ್ಣಂ ತಥಾಶತ ಪ
 158. ದಾಯತಂ| ಸಧೇನುಧಾನ್ಯ ಪರ್ಯಂಕಪ್ರಮುಖೋ ಪಸ್ಕರಾನ್ವಿತಂ| ಕೂ
 159. ಪನಿಷ್ಕುಟ ಸಂಯುಕ್ತಂ ತತ್ಪ್ರಕೃತೈಕಂ ನಿವೇಶನಂ| ಯೇಕೈಕಸ್ಯ ದ್ವಿಜೇಂದ್ರ
 160. ಸ್ಯದತ್ತಂ ಧಾರಾಪುರಸ್ಸರಂ| ಕಿಂಚಬಲ್ಲೇ ಕೇರೇಹಂತ ನಿವಿಷ್ಟೇ ಸು ಮ
 161. ನೋಹರೇ| ನವದ್ವೋಣಾನ್ವಿತೇ ಪಂಚಖಾರೀ ಪರಿಮಿತೇವರೇ| ಕೂನೀಮಡ
 162. ವೆಹಂತ ಪ್ರತಿಷ್ಠಿತೇ ಪ್ರಸ್ಥಸಂಯುತೇಪ್ರಾಜ್ಞೇ| ಪೋಡಶನಂಖ್ಯ ದ್ವೋ
 163. ಣೈರ್ಗಣಿತೇ ಪಿಚ ಸರ್ವಸನ್ಯಾಥೈ ನಾಲಮಾವಿನ ಹಂತಸ್ಥೇ ಹೈ

164. ಕಪಾರೀಮಿತೇಪಿಚ! ನೊದಕಂತಸ್ಥಿತೇ ಪಂಚದಶ ದ್ರೋಣಾಮಿತೇ ಪಿ
 165. ಚ! ಅಹತ್ಯಪ್ರಸ್ಥ ಸಂಯುಕ್ತೇ ಹೃಷ್ಣಪಾರೀ ಪರೀಮಿತೇ! ಕ್ರಮುಕೋ
 166. ಪವನೇಚೈತ್ರರಥ ನಂದನಸಂನಿಭೇ! ಯಃಕರ್ಷಕಾಂಶಸ್ತೋ ಪೈ
 167. ಪಾಂ ದತ್ತೋಧಾರಾಪುರಸ್ಕರಂ! ಅದ್ಯಪ್ರಭೃತಿ ಹೈತದ್ಗ್ರಾಮ ಚತುಸ್ವೀ
 168. ಮ ಮಧ್ಯವರ್ತೀನಿ! ನಿಧಿನಿಕ್ಷೇಪ ಪಯೋದ್ಯಪದಕ್ಷಿಂಣ್ಯಾ ಗಾಮಿ
 IV b 169. ಸಿದ್ಧಸಾಧ್ಯಾನಿ! ರಂಮ್ಯಾಷ್ಟ ಭೋಗತೇಜಸ್ವಾಂ ಮ್ಯಾನ್ಯೇಷಾಂ
 170. ಭವಂತಿಭೋಗ್ಯಾನಿ! ಗ್ರಾಮವರೋಯಮ ಮೀರ್ಭಿರ್ವಿ ಪ್ರಪ್ರವರೈಃ ಕ
 171. ರಿಷ್ಯ ಮಾಣಾನಾಂ! ಯೋಗ್ಯೋ ವ್ಯವಹಾರಾಣಾಮಾಧಿಕ್ರಯ ದಾ
 172. ನ ವಿನಿಮಯಾಖ್ಯಾನಾಂ! ಇಮಂದಿವಸಮಾರಭ್ಯ ಗ್ರಾಮ
 173. ಮೇತಮಮೀದ್ವಿಜಾಃ! ಪುತ್ರಪೌತ್ರ ಪ್ರಪೌತ್ರಾದಿ ಕ್ರಮೇಣಾ ಚಂದ್ರತಾ ರ
 174. ಕಂ! ಶುಭೋತ್ತರಂ ನಿರಾಬಾಧಂ ಸುಖೇನಾನುಭವಂತ್ವಿತಿ! ಶ್ರೀಲಂಬ
 175. ಕರ್ನಗೋತ್ರೇಣ ಹ್ಯಾಶ್ವಲಾಯನ ಸೂತ್ರೀಣಾ! ನಾನೋಜಿನಾಮ್ನಃ ಪೌ
 176. ತ್ರೇಣ ಶಿವೋಜಿತನಯೇನ ವೈ! ಧರ್ಮಪತ್ನೀಸಮೇತೇನ ಶ್ರೀಮದ್ಧನೋ
 177. ಜಿ ಶರ್ಮಣಾ! ನಾನಾವಿಧ ನಾಮಭ್ಯಃ ವಿಪ್ರೇಭ್ಯೋ ವಿವಿಧಗೋತ್ರ ಸೂ
 178. ತ್ರೇಭ್ಯಃ! ಶುಭಚರಿತೇಭ್ಯಸ್ಕಾರ್ತ ಶ್ರೀಮೈಷ್ಠವತತ್ವ ವಾದಿಭ್ಯಃ!
 179. ಸ್ವಹಸ್ತಲಿಖಿತೈರ್ದೇವರಾಜ ನಾಮಾಕ್ಷರೈಶ್ಯುಭೈಃ! ಸಂಚಿಂಕ್ಷಿ
 180. ತಂ ಭೂವರಾಹ ಮುದ್ರಯಾಚವಿರಾಜಿತಂ! ಸರ್ವಲಕ್ಷಣ ಸಂಪಂ
 181. ನಂ ತಾಂಮ್ರಶಾಸನಮುತ್ತಮಂ! ಶ್ರೀ ದೇವರಾಜನ್ಮಪತೇರನುಜ್ಞ
 182. ಯೇದಂ ಸದಾಶಿವಪ್ರೀತ್ಯೈಃ! ಸಹಿರಂಜ್ಯೋದಕ ಧಾರಾಪೂರ್ವಂ
 183. ದತ್ತಂ ಶುಭೋತ್ತರಂ ಭೂಯಾತ್! ಯಸ್ತೋಷಯನ್ ಗುರುರಿವ ವಿಬು
 184. ಧಾನ್ವೇದಾರ್ಥಗರ್ಭವಾಗ್ಗಂ ಘೈಃ! ಶ್ರೀ ದೇವರಾಜ ನೃಪತೇ
 185. ಸ್ವಧಾಂ ಸುಧರ್ಮಾಮಿವಾಧ್ಯಾಸ್ತೇ! ತಸ್ಯಾಸ್ಯ ಕೌಶಿಕಾಂ
 186. ಬುಧಿ ಪೂರ್ವೇಂದೋ ರಲಘುಶಿಂಗರಾರ್ಯಸ್ಯ! ತನಯಸ್ತುತಿರುಮಲಾ
 187. ಯ್ಯೋವ್ಯಾತಾನೀ ತ್ತಾಂಮ್ರಶಾಸನ ಶ್ಲೋಕಾಃ! ಏಕೈವಭಗಿನೀ ಲೋಕೇ
 188. ಸರ್ವೇಷಾ ಮೇವಭೂಭುಜಾಂ! ನಭೋಜ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧ
 189. ರಾ! ದಾನಪಾಲ ನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರಯೇನು ಪಾಲನಂ ದಾನಾತ್ವರ್ಗಮ
 190. ವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ||

ಶ್ರೀ ದೇವರಾಜು

Transliteration

I b.

1. śubhaṁ astu | namaḥ tunga-śiraś-chumbi-chandra-chāmara-chârave |
trailôkya-nagarâram-
2. bha-mûla-stambhâya Śambhavê | Agajânana-padmaṅkam Gajânana—
3. m ahar-nisam | anêkadam tam bhaktânâm Êkadamtam upâsmahe | Harêr
4. lîlâ-varâhasya damshtîâ-damdah sa pâtu vah | Hêmâdri-kalaśâ
5. yatra Dhâtrî chchhatra-śriyam dadhau | asti śrîmân janapadah Karnâta iti
6. visrutah | nityam pravartate yatra Kârtô dharmah Kalâv api | pattanam
tatra vi-
7. khyâtam Śrîramga-pada-śabdîtam | drîsyate Svah-puram iva Kâvêryâm
8. prâti-bimbîtam | adhyâste tatra Karnâta-simhâsanam adhiśvarah | śrî

9. Dêvarâja-bhûpâlah kalyâna-guna-sâgarah | kâlîye prabudhya
10. Kamalâ-ramanâmghri-yugmam dhyâtvâ' bhipûjya niyamêna sahasra-nâ-
11. mnâ | hutvâgnim anvatitarâm vasu gâm phalâni datvâ cha vipra-nivahâya
12. jayatyajasram | dâtari dayâ-samudre dakshe dâkshimnya-sêvadhau dhre |
13. rakshati dharâm amashmin Râghava iva sarvatah saukhyam | kah sûrô
14. Dêvarâjah su-kavi-subha-girâm kah padam Dêvarâjah kas tyâgî Dêva-
15. râjah prati-nripa-vijayî kônvayam Dêvarâjah | kah saumyô Dêvarâ-
16. jah śrita-jana-bharane kah kripî Dêvarâjah bhavya-prasñêshu chêttham
prati-
17. vachanatayâ kîrtyate Dêvarâjah | Budha iva Puramdarêna prati-dinam
êtê-
18. na satkritô râjñâ || vipra-kula-vârdhi-chamdrah śrîmân Dhannôji-nâ-
19. makô jayati || prâktanaih prithivî-pâlah Kâkusthair iva satkritah
20. Râmam Sumamtraka iva Dêvarâjam upâsritah || pûrvam Gurjaradêśâd â-
21. gachchhamn êva Châmarâjâya | datvâ karnâbharanam lêbhê yah pâritôshikâ-
22. n vividhân dâyam dâyam vichitram ruchira-manî-ganam Dêvarâjâ-
23. ya nityam grâham grâham parâr-dhyam vasanam api dhanam grâma-
ratnâni
24. tushtah | vâpyah kûpâm statâkân api vipula-tarân âlayâm dēvatânâm
25. ârâmân amna-satrânyapi dridha-manasâ kârayatyâdarêna | śîlê-
26. na vrittêna dhiyâ dhanêna dânêna kîrtyâ dayayâ damêna | gunai-
27. r asêshair atulôpi sôyam tulâm mahâ-dâna-krid âru-

II A.

28. rôha | âjñaptah svapna-drishtêna sâkshâd êsha Kapardinâ | Sapta-kôti-
śvara-sthâ-
29. ne sarô mahad akârayat | Râmêśvaiê châ-anna-satram Subramhmanyê
rathôtsavam
30. Kâsyâm dharmân bahu-vidhân êvam âdîn akârayat | tasyâsya dharma-
patnî
31. Paramêśasyêva Pârvatî-dêvi | Atrêr iva Anasûyâ subha-śîlâ Râma-
32. bhâyambâ | dhîmatî Draupadîvêyam Vaidêhîva dayâvatî | Gârgî-
33. va sarva-dharmajñâ vasudhêva kshamâ-parâ | Dhanôji êsha sindhuh
Gangâ yâsya
34. Râmabhâyambâ | ratnâny upachîyamte yasmâd dadatôpi Dêvarâjâya |
35. kurv agra-hâram êkam vipulam vikhyâtam âvayôr nâmnâ || iti Râmabhâyî-
36. nâmnî daitam vijñâpayâniâsa | prakrityâ dâna-sûrôyam priyayâ
37. châbhîyâchîtah | bhakshanâyêkshu-dandasya piatigrâhî va tôshitah |
38. labdhvânujñâm Dêvarâjât agra-hâram chakâra sah | tasya prakhyâ-
39. panâyêdam likhyate tāmra-śâsanam | śrî Śâlivâhana śake
40. nidhi-vasu-bânêndu-ganita-varshêshu | yâtêshu vartamâne Plavamga-

41. varshe Madhau mâse | pakshe pûrnêndu-samyukte tritîyâyâṃ tîthau
42. tathâ | pumnya-kâle mahamtyasmi [n] divasêsvara-vâsare | śrîmad râ-
43. jâdhi-râjêndre śrî-râja-paramêšvare | chatu [s]-samudra-madhyastha-bhû-
44. mî-valaya-vallabhe | birudamtembara-gamde dakshê dharanî-varâha-biru-
45. dâнке | prati-nripati-ratna-makutî-kusuma-samûhâ-rcitâṃghri-yuge |
46. Śrî-Nârâyana-pâda-pankaja-yuga-nyastâkhlâtma-sthitau śrîmat-
47. paśchima-Ranganâthanagarî-simbâ-sanâdhisvarê || sûre śîmatî
48. Dêvarâja-nripatau vâtsalya-vârâṃ-nidhau dêva-brâmhana-īakshaṇâ-
49. ya prithivî-sâmrâjyam âtanvati || śrîmatô Lambakarnasya mahar-
50. shêr gôtra-sambhavah | Âśvalâyana-sûtkôkta-karmâ-charana-tatparah
51. Nânôjî-sârmanah pautrah Śivôjês tanujas sudhîh | Dhannôjî-nâ-
52. makah sôyam dharma-patnyâ samanvitah | bhavyam Hoyisala-nâḍastha-
53. Kannambâdi-sthalê sthitam | śrî- Kamthîrava-bhûpâlâd
54. dâna-dhârâ-purassaram | mayâ prâtigrihîtam prâk kulyâ-râma-samanvi-

II B.

55. tam | Dhannôjî-Râmabhâyamma-puram pratyabhîdhânatah ||
56. Hosûru-Kabbilagere-purâkhyâ-grâma-yugmatah | âśritam paśchi-
57. mām âsâm mahîsura-manôharam || Sahya-jâyâ mahâ-nadyâh uttaram
tîa-
58. m âśritam prâg-dêśam âśritam grâmâd Gôpâlapura-nâmatah | śrî Mâvi-
59. nakere-grâmâd dakshinâm dîśam âśritam | Hosakôta itî khyâtam madîyam
60. grâmam uttamam | sâṃga-śruti-mîmâṃsâ-smriti-vidbhyahśrauta-karma-ni-
61. ratabhyah | nânâ-vidha-nâma-bhyô viprêbhyô vividha-gôtra-sûtrêbhyah |
62. Śrî Dêvarâja-nripatêr anujñayêdam Sadâśiva-prityai | sahiranyôda-
63. ka-dhârâ-pûrvam pradâde hyaham na mama | chatvârimsâd-vrittîs tripâda-
yuktâh
64. śubhâ iha grâmê | â-chandra-târa-bhôgyâ mama sapâdaika-vrittir iha
65. vrittî-prati-grihîtrînâm itarêśhâm dvijanmanâm | gôtra-śâkhâbhîdhânâ-
66. ni vrittî-samkhyâ cha likhyate | śrîmân Bharadvâja-kulâbdhi-chandio
nityâm-
67. na-dânâbhîratô yajurvî | Nanjundabhattâtmaja yêka-vrittîm upâśnute
Limga-
68. na-sômayâjî | Kaumdînyajâpastambôyam sutô pyachchâvadhâninah |
Nara-
69. simhvâbhîdhô yajvâ vrittîm êkâm sama-śnute | Râmâbhatta-sutô Rîgvid
Bhâ-
70. radvâja-sagôtrajah | Nîlakamthâbhîdhô yajvâ vrittîm êkâm upâśnute |
Ri-
71. gvit Tirumalâryyasya sutah Śrîvatsa-gôtrajah | vêdânta-vêttâ Nriharî vri-
72. ttîm êkâm samaśnute | Naidhrapa-Kâśyapa-gôtrô Lakshmînârâyana-
samy-

73. jâtah | yêkâm vrittum bhunte smartâ Śêshâdri-dîkshitô hyatra | Tiru-
kâmaiya-tana-
74. yah Purushôttama-nâmakah | Bhâradvâjô yajurvêdî vrittîm êkâm sama-
śnute | sutô
75. Dêvarabhattasya Subrahmanyâ-livayas sudhîh | Vâdhûlajô yajurvêdî
vrittîm êkâm
76. samaśnute | Hârîtas tu Yajurvêdî Venkatâdrêh kumâarakah | dhîmân
Venkata-krishnôyam
77. vrittum êkâm samaśnute | Nîsinuhvabhata-tanayah Bhâradvâja-sagôtra-
jah | Rîgvîd Venka-
78. takrishnôyam vrittîm êkâm samaśnute | Appâji-bhâgavataja Śrîvatsa-
kulâbdhi-pâ-
79. rvika-sudhâmśuh | bhumñte Yajurvîd êkâm vrittîm Gôpâla-bhâgavatah |
Hârîta-gôtra-sam-
80. jâtah Āsvalâyana-sûtravân | Gîriyappa-sutô dhîmân Lakshmayas tvêka-
vrittî-bhâk |
81. Kamalâyasya tanayah Śrîvatsânvaya-sambhavah | Komdayâkhyô
Yajurvêdî vrittîm ê-
82. kâm samaśnutê | Śêshâdribhatta-tanayah Venkatâdrîsa-nâmakah |
Bahrichah Kâśyapah
83. sôyam vrittîm êkâm samaśnute | Āsvalâyana-gôtrôtttha śrî-Kâtyâyana-
sûtravân |
84. samaśnute vrittîm êkâm Sarvâya-suta Aubhalah | Gangâdharasya
tanayô Râ-
- III A. 85. mâtthâkara-nâmakah | Rîgvêdî Gautamas sôyam vrittîm êkâm sama-
śnutê |
86. Gangâdharasya tanayô Vîrâthâkara-nâmakah | Rîgvêdî Gautamas sôyam
vri-
87. ttîm êkâm samaśnutê | Gangâdharasya tanayô Rîgvîd Vâvâji-nâmakah |
88. Gautamâ-nvaya-samjâtô vrittîm êkâm samaśnutê | Rîgvîd Lâtapa-gô-
89. trôyam Rûpajês tanaya [s] sudhîh | Sadâśivô mahâ-prâjñô vrittîm
êkâm sama-
90. śnutê | Viśvanâthasya tanayô Rîgvîd Paulastya-gôtrajah | dhîmân Bhaga-
91. vatî-dâsô vrittîm êkâm samaśnutê | Dêvajês tanayô Rîgvîd Lambakarnasya
92. gôtrajah | Āchchâlâyô vrittîm êkâm āchandrârkam upâśnutê | Rîgvîch
chhri-
93. vatsa-gôtrôyam Murâri-tanayah sudhîh | Vishnujî sarva-dharmajñô
vrittî-
94. m êkâm upâśnutê | Rîgvêdî Lambakarnôyam Imdradâsa-sutas sudhîh | A-
95. chchâla-mahitô dhîmân vrittîm êkâm upâśnutê | Konḍu-bhattasya tanayô

96. R̥igvit Kôśika-gôtrajah | tri-pâda-vrittīm bhajatê sudhî Simhvâdri-nâma-
 97. kah | R̥igvit Lâtapâ-gôtiôyam Viśvanâtha-sutah sudhîh | tri-pâda-vrittīm
 bha-
 98. jatê Rûpajî dharma-tatparah | Śyâmânasas tu R̥igvêdî Vâsudêva-
 99. sya nandanah | tri-pâda-vrittīm bhajatê Krishnajî vyâsa-dharmavit |
 sûtô
 100. Venkatabhattasva R̥igvit Kâśyapa-gôtrajah | Śrinivâsâhvayô vi-
 101. dvân ardha-vrittīm upâśnutê | sûtô Venkata-bhattasya R̥igvit Kâśyapa-
 gôtra-
 102. jah | ardha-vrittīṇāyam nâthô Vengambhattô dvijôttamah | Śrīvatsa
 Āpa-
 103. stambôyam Chittibhatta-sutas sudhîh | ardha-vrittēr ayam nâthô Gôpâlâś
 cha dvijô-
 104. ttamah | Gautamānvaya-sanjâtaḥ śrî-Bôdhâyana-sûtravân | Janna-
 iya-ta-
 105. nayô dhîmân Najaiyas tvardha-vrittî-bhâk | Bhâradvâjô R̥igviḍ êsha
 Râmachandra-
 106. sya putrakah | nâmnâ Lakṣmīnabhattô'yam ardha-vrittīm upâśnutê |
 Hârîta Ā-
 107. pastambôyam Venkaṭâdri-sutah sudhîh | Tirmalâryâbhîdhô vidvân
 ardha-
 108. vrittīm upâśnutê | Śrīvatsa Āpastambôyam sûtô Abbâvadhâninah |
 ardha-vri-
 109. ttēr ayam nâthô śrî-Divâkara-nâmakah | Bhâradvâjô Naraharî-sûtô yâ-
 110. jushas satyavâdî dharmâ-saktô Hari-guru-pada-dhyâna-sêvâ-dhur-
 inah | dâ-
 111. kṣbīnyâdhyas sapadî Narasīhvâbhîdas tvardha-vrittīm bhunte sôyam
 dvija-kula-
 112. manîr nitya-miśṭhâṇṇa-dâyi || Aubhalêśvarabhattasya sûtô Gârgya-
 sa-gôtrajah
 113. yajurvêdî Nṛisimhvôyam ardha-vrittīm upâśnutê | Śrīvatsâ-nvaya-
 sanjâtô Ko-
 114. dâya-tanayas sudhîh | ardha-vrittēr ayam nâtha Śeshadris Taittirîyakah |
 Vasi-
 III B 115. shta Āpastambôyam Rangaiyasya sutas sudhîh | Kastûrî-nâmakô
 116. dhîmân ardha-vrittīm upâśnutê | śrî-Śrinivâsasûrêś tanayô vêdân-
 117. tavin Nṛisimhvâryyah | śrî yâjushô'rdha-vrittīm Kauśika-gôtrâbhdhî-Kau-
 118. stubhâ bhuntê | Vâdhûla Āpastambôyam Venkatârya-sutah sudhîh
 119. Varadâryyâbhîdhô vidvân ardha-vrittīm upâśnute | Râmaśâstri-sûtô
 120. dhîmân R̥igvit Kauśika-gôtrajah | ardha-vrittēr ayam nâthô vidvân Nṛi-

121. hari-nâmakah ! Āpastambah Kauśikô yam Tinnappaya-sutas su-
 122. dhîh ! ardha-vrittêr ayam nâthah Subramhanyô dvijôttamah !
 Kauśikâ-
 123. nvaya-samjâta Rigvit Śamkarabhatajah ! Śrî-Nârâyana-bhattôti-
 hyardha-
 124. vrittîm upâsnute ! Yajurvêdî Nârasimhva-bhatta-nâmnah kumâarakah !
 Kâ-
 125. śyapânvaya-samjâtô Vengambhattô' rdha-vritti-bhâk ! Râmayâkhyâ-
 126. sya tanayô dhîmâm Lohita-gôtrajah ! Pâpayâkhyô Yajurvê-
 127. dî hyardha-vrittîm upâsnutê ! Śrîvatsa-gôti-samjâtô Yâju-
 128. shô' chchana-bhattajah ! dhîmâm Llakshmana-bhattô' tia hyardha-
 vrittîm upâsnu-
 129. tê ! pada-vâkya-pramânajñô Râmabhadra-sarasvatî ! bhikshur bhikshâ-
 130. rtham atrârdha-vrittîm bramhavid asnutê ! Rikśâkhî Lambakarnô'yam
 131. Vîrabhâna-sutas sudhîh ! Prêmajîmahitô hyatra ardha-vrittîm upâsnu-
 132. tê ! Śrînâtha-tanayô dhîmân rigvit Paulastya-gôtrajah ! Śyâma-
 133. jî-davi-nâmâyam ardha-vrittîm upâsnutê ! Vatsarâjasya tanayah
 134. Rigvich-chhrîvatsa-gôtrajah ! Trikamdavêbhîdhô vidvân ardha-vrittîm
 upâ-
 135. snutê ! Upanishad-gôtra-jâtaḥ Sadânandaś cha Bahrichah Ambādâsa-
 136. sûtô dhîmân ardha-vrittîm upâsnutê ! Râmachandrasya tanaya rigvi-
 chchhrîvatsa-
 137. gôtrajah ! Kâmâkshi-dâsa-nâmâyam ardha-vrittîm upâsnutê ! Āpastam-
 138. bôtha Kaumdînyô hyannayâkhyâ-sutas sudhîh ! Appâji-nâmakô vi-
 139. dvân pâda-vrittîm upâsnutê ! tanayô Nilakamthasya Kaumdînyô
 140. Yâjushah sudhîh ! Appâji-bhatta-nâmâyam pâda-vrittîm upâsnutê !
 141. putrastv Appalabhataḥ Vâdhûlô Yâjushas sudhîh ! prâjñas Tîrmala-
 bha-
 142. ttôyam pâda-vrittîm upâsnutê ! tanayaś Channibhattasya Vatsa-gôtras tu
 IV A 143 Yâjushah ! Nârasimhvâbhîdho vidvân pâda-vrittîm upâsnutê ! tanayô
 Râ-
 144. mabhataḥ Bhâradvâjas tu Yâjushah ! vidvân Kêśava-bhattôyam pâda-
 vrittî-
 145. m upâsnutê ! Kêśavaiyasya tanayô Bhâradvâjas tu Yâjushah ! pâda-
 146. vrittêr ayam nâthas Tîrmalâchâryya-samjñîkah ! Āpastambah Kauśikô '
 147. yam Râmayâ-tanayah sudhîh ! Amnayâ-nâmakô vidvân pâda-vrittîm
 upâ-
 148. snute ! Achhâlaiyasya tanayô Lambakarna-sagôtiakah ! Rigvêdî Saum-
 149. daras sôyam pâda-vrittîm samaśnute ! Bhâradvâjô Nârasimhva-Hebbâruva-
 150. kumâarakah ! Tambihebbâruvâkhyô pi Yâjushah pâda-vrittî-bhâk !

151. Kaumdinya-gôtra-samjâtaĥ Śêshâ-châryya-tanûbhavah | Śimgarai-
 152. yô Yajurvêdî pâda-vrittġm upâśnutê | Āpastambah Kauśikôyam
 153. Tirmalâryya-sutah sudhîh | Venkatêśâbhîdhô vidvân pâda-vri-
 154. ttġm upâśnutê | tayêtê hyatra Dhannôġi-Râmabhâyġ-purâbhîdhê |
 155. agrahârê vrittġ-bhâjah sâkalyênâbhġ-varnitâĥ | yetêsbâm a-
 156. tra vâsârtham asya grâmasya sîmanġ | kulyâyâĥ uttarê tġre gri-
 157. hâ rammyâ prakalpġtâĥ | panchâśat-pada-vistġrnġm tathâ śata-pa-
 158. dâyatam | sa-dhênu-dhânya-paryamka-pramukhô ' paskarânvitam | kû-
 159. pa-nîshkuta-saṡyuktam tatraikaikam nivêśanam | yêkaikasya dvġjêndra-
 160. sya dattam dhârâ-purassaram | kimcha Ballêkerê-hamta-nġvishtê suma-
 161. nôharê | nava-drônânvitê pancha-khârġ-parġmitê varê | Kûnġmada-
 162. vê-hamta-pratġstġtġtê prastha-saṡyutê prâġyê | shôdaśa-samkhyā-drô-
 163. nair ganitê pġ cha sarva-sasyâdhyê | sâlumâvġna-hamtasthê hyê-
 164. ka-khârġ-mġtêpġ cha | Nodehanta-stġhitê panchadaśa-drônâmitê pġ
 165. cha | âhatya prastha-saṡyuktê hyashta-khârġparġmitê | kramukô-
 166. pavanê Chaitraratha-Nandana-samġnġbhê | yah karshakâṡśas sôpyê-
 167. shâm dattô dhârâ-purassaram | adya prabhritġ hyêtaġ-grâma-chatussġ-
 168. ma-madhya-vaġttġnġ | nġdhġ nġkshêpa payô drġshad akshġnyâgâṡmġ

IV. B

169. siddha sâdhyânġ | ramyâśhta-bhôga-têja-svâmyânyêshâm
 170. bhavanti bhôgyânġ | grâma-varôyam amġbhġr vipra-pravaraiĥ ka-
 171. rishyaṡmânânâm | yôgyô vyavahâ-rânâm âdġi-kraya-dâ-
 172. na-vġnimayâkhyânâm | ġmam dġvasam ârabhya grâma-
 173. m êtam amġ dvġjâĥ | putra-pautra-prapautrâġi-kramêṡa-chandra-târa-
 174. kam | śubhôtġtaram nġrâbâdham sukhêṡanubhavamtvitġ | śrġ-Lamba-
 175. karna-gôtrêna hyâśvalâyana-sûtrġnâ | Nânôġi-nâṡnah pau-
 176. trêna Śġvôġi-tanayêna vai | dharmapatġnġ-samêtêna śrġmad Dhannô-
 177. ġi-sârmanâ | nânâ-vidha-nâṡabhyah vipġêbhÿô vivġdha-gôtra-sû-
 178. tiêbhÿah | subha-chaitêbhÿa Śmârta-Śrġvaishṡnava-Tatvavâdġbhÿah |
 179. sva-hasta- lġkhitair Dêvarâjanâṡâksharaiś śubhaiĥ | samchġmbġni-
 180. tam Bhûvarâha-mudġayâ cha vġrâġġtam | sarva-lakshana-sampam-
 181. nam tâṡmra-sâsanain uttamam | śrġ-Dêvarâja-nġpatêr anujna-
 182. yêdam Sadâśġva-prġtyai | saġiramnyôᡡaka-dhârâ-pûrvam
 183. dattam śubhôtġtaram bhûyât | yas tôshayan gurur ġva vibu-
 184. dhân vêdârtha-garbha-vâggumphaġĥ | śrġ-Dêvarâja-nġpatê-
 185. s sabhâm Sudharmâm ġvâ ' dhyâstê | tasyâśya Kauśikâṡ-
 186. budġi-pûrnêṡdôr Alaghaśimgarârysyā | tanayastu Tirumalâ-
 187. ryô vyâtânġt tâṡmra-sâsana-ślôkân | êkaġva bhagġnġ lôkê
 188. sarvêshâm êva bhûbhujâm | na bhôġyâ na kara-grâhyâ vipra-dattâ
 vasumġdha-

189. râ ' dâna-pâlanayôr madhyê dânaçh ehhrâyônupâlanam dânat svargam a-
190. vâpnôti pâlanâd achyutam padam ॥

“Śrī Dēvarāṇu.”

Text in Dēvanāgarī Characters.

- I B. 1 शुभमस्तु । नमस्तुंगशिरश्चुंबिचंद्रचामरचारवे । त्रैलोक्यनगरारं
2 भमूलस्तंभायशंभवे । अगजाननपद्मार्कं गजानन
3 महर्निशं । अनेकदंतं भक्तानामेकदंतमुपास्महे । हरे
4 लीलावराहस्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा
5 यत्र धात्री च्छत्रश्रियं दधौ । अस्ति श्रीमान्जनपदः कर्नाटइति
6 विश्रुतः । नित्यं प्रवर्तते यत्र कार्तो धर्मः कलावपि । पत्तनं तत्रवि
7 ख्यातं श्रीरंगपदशद्वितं । दृश्यते स्वःपुरमिव कावेर्यौ
8 प्रतिबिंबितं । अध्यास्ते तत्र कर्नाटसिंहासमनधीश्वरः श्री
9 देवराजभूपालः कल्याणगुणसागरः । काल्ये प्रबुध्य
10 कमलारमणांग्रियुग्मं ध्यात्वाभिपूज्य नियमेन सहस्रना
11 म्ना । हुत्वाग्निमन्वातितरां वसुगां फलानि दत्वा च विप्रनिवहाय
12 जयत्यजस्रं । दातरि दयासमुद्रे दक्षे दाक्षिण्यशेवधौ धीरे ।
13 रक्षति धराममष्मिन् राघवइव सर्वतः सौख्यं । कः शूरो
14 देवराजः सुकविशुभगिरां कः पदं देवराजः कस्त्यागी देव
15 राजः प्रतिनृपविजयी कोन्वयं देवराजः । कः सौम्यो देवरा
16 जः श्रितजनभरणे कः कृपी देवराजः भव्यप्रश्नेषु चेत्थं प्रति
17 वचनतया कीर्त्यते देवराजः । बुध इव पुरंदरेण प्रतिदिनमेते
18 न सत्कृतो राज्ञा । विप्रकुलवार्ध्चिचंद्रः श्रीमान्द्वन्नेजिना
19 मको जयति । प्राक्तनैः पृथिवीपालैः काकुस्थैरिव सत्कृतः
20 रामं सुमंत्रक इव देवराजमुपाश्रितः । पूर्व गुर्जरदेशादा
21 गच्छन्नेव चामराजाय । दत्वा कर्नाभरणं लेभे यः पारितोषिका
22 न्विविधान् । दायंदायं विचित्रं रुचिरमणिगणं देवराजा
23 य नित्यं गाहंगाहं परार्ध्यं वसनमपि धनं ग्रामरत्नानि
24 तुष्टः । वाप्यः कूपांस्तटाकानपि विपुलतरानालयां देवतानां
25 आरामाननसत्राण्यपि दृढमनसा कारयत्यादरेण । शीले
26 न वृत्तेन धिया धनेन दानेन कीर्त्या दयया दमेन । गुणै
27 रशेषै रतुलोपि सोयं तुलां महादान कृदारु
II A. 28 रोह । आज्ञप्तः स्वप्रदष्टेन साक्षादेषकपर्दिना । स
29 त्रकोटीश्वरस्था
30 ने सरो महदकारयत् । रामेश्वरे चानसत्रं सुब्रह्मण्ये
31 रथोत्सवं
32 काश्यां धर्मान् बहुविधानेवमादीनकारयत् । तस्यास्य
33 धर्मपत्नी
34 परमेशस्येव पार्वतीदेवी । अत्रेरिव अनसूया शुभशीला राम
35 भायंबा । धीमती द्रौपदीवेयं वैदेहीव दयावती । गार्गी
36 व सर्वधर्मज्ञा वसुधेव क्षमापरा । धनोजिरेष सिंधुः गंगा यास्य

- 34 रामभायंवा । रत्नान्युपचीयंते यस्माद्दत्तोपि देवराजाय ।
 35 कुर्वग्रहारमेकं विपुलं विख्यातमावयोर्नाम्ना । इतिराम
 भायि
 36 नाम्नी ददतं विज्ञापयामास । प्रकृत्यादानशूरोयं प्रियथा
 37 चाभियाचितः । भक्षणायेक्षुदंडस्य प्रतिग्राहीव तोषितः ।
 38 लब्ध्वानुज्ञां देवराजात् अग्रहारं चकार सः । तस्य प्रख्या
 39 पनायेदं लिख्यते तांम्रशासनं । श्रीशालिवाहनशके
 40 निधिवसुवाणेंदुगणितवर्षेषु । यातेषु वर्तमाने प्लवंग
 41 वर्षे मधौमासे । पक्षे पूर्णदुसंयुक्ते तृतीयायां तिथौ
 42 तथा । पुण्यकाले महंत्यस्मि दिवसेश्वरवासरे । श्रीमद्द्रा
 43 जाधिराजेंद्रे श्रीराजपरमेश्वरे । चतुसमुद्रमध्यस्थ भू
 44 मीवलयवल्लभे । विरुदंतैवरगंडे दक्षे धरणीवराहविरु
 45 दांके । प्रतिनृपतिरत्नमकुटीकुसुमसमूहार्चितांम्रियुगे ।
 46 श्रीनारायणपादपंकजयुगन्यस्ताखिलात्मस्थितौ श्रीम
 47 त्पश्चिमरंगनाथनगरी सिंहासनाधिश्वरे । शूरे श्रीमति
 48 देवराजनृपतौ वात्सल्यवारांनिधौ देवब्राह्मणरक्षणा
 49 य पृथिवीसांम्राज्यमातन्वति । श्रीमतो लंबकर्नस्य मह
 50 र्भैर्गोत्रसंभवः । आश्वलायनसूत्रोक्तकर्माचरणतत्परः ।
 51 नानोजीशर्मणः पौत्रः शिवोजेस्तनुजस्सुधीः । धन्नोजीना
 52 मकः सोयं धर्मपत्न्या समन्वितः । भव्यं होयिसलनाडस्थ
 53 कंनंवाडिस्थले स्थितं । श्रीकंठीरवभूपालाहा
 54 नधारापुरस्सरं । मया प्रतिगृहीतं प्राकुल्यारामसमान्वि
 II B. 55 तं । धन्नोजिरामभायंम्पुरं प्रत्यभिधानतः ।
 56 होसूरु कब्बिलगेरे पुराख्यग्रामयुग्मतः । आश्रितंपश्चिमा
 57 माशां महीसुरमनोहरं । संह्यजाया महानद्याः उत्तरं तीर
 58 माश्रितं । प्राग्देशमाश्रितं ग्रामाद्रोपालपुरनामतः । श्रीमावि
 59 नकेरेग्रामा दक्षिणा दिशमाश्रितं । होसकोट इति ख्यातं मदीयं
 60 ग्राममुत्तमं । सांगश्रुतिमीमांसास्मृतिविद्भ्यः श्रौतकर्मनि
 61 रतभ्यः । नानाविधनामभ्यो विप्रेभ्यो विविधगोत्रसूत्रेभ्यः ।
 62 श्रीदेवराजनृपतेरनुज्ञयेदं सदाशिवप्रीत्यै । सहिरंण्योद
 63 दकधारापूर्वं प्रदेदे ह्यहं नमम । चत्वरिंशद्वृत्ती स्त्रिपादयुक्ताः
 64 शुभा इह ग्रामे । आचंद्रतारभोग्या मम सपादैकवृत्तिरिह ।
 65 वृत्तिप्रतिगृहीतृणामितरेषां द्विजन्मनां । गोत्रशाखाभिधाना
 66 नि वृत्तिसंख्या च लिख्यते । श्रीमान्भरद्वाजकुलाब्धि
 चंद्रो नित्यां
 67 नदानाभिरतो यजुर्वित् । नंजुंडभट्टात्मजयेकवृत्तिमुपाश्रुते लिंग
 68 णसोमयाजी । कौडिन्य आपस्तंबोयं सुतोप्यन्नावधानिनः । नर
 69 सिंहाभिधो यज्वा वृत्तिमेकांसमश्रुते । रामाभट्टसुतोरुग्विद्वा
 70 रद्वाजसगोत्रजः । नीलकंठाभिधो यज्वा वृत्तिमेकामुपाश्रुते । ऋ
 71 ग्वित्तिरुमलार्यस्य सुतः श्रीवत्सगोत्रज । वेदांतवेत्ता नृहरी वृ

- 72 त्तिमेकां समश्नुते । नैध्रुपकाश्यपगोत्रो लक्ष्मीनारायणार्य सं
 73 जातः । येकां वृत्तिं भुङ्क्ते स्मर्ता शेषाद्रिदीक्षितो ह्यत्र । तिरुका
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 74 यः पुरुषोत्तमनामकः । भारद्वाजो यजुर्वेदी वृत्तिमेकां समश्नुते ।
 सुतो
 75 देवरभट्टस्य सुब्रह्मण्याह्वयस्सुधीः । बाधूलजो यजुर्वेदी वृत्ति
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 76 समश्नुते । हारीतस्तु यजुर्वेदी वैकटाद्रे
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 77 वृत्तिमेकां समश्नुते । नृसिंहभट्टतनयः भ
 ग्विद्वं
 78 टकृष्णोयं वृत्तिमेकांसमश्नुते । अप्पाजिम
 विधपा
 79 विक्सुधांशुः । भुङ्क्ते यजुर्वेदेकां वृत्तिं गोपालभागवतः । हारीत
 गोत्रसं
 80 जातः आश्वलायनसूत्रवान् । गिरियप्पसुतो धीमान्लक्ष्मैयस्त्वे
 कवृत्तिभाक् ।
 81 कमलेयस्य तनयः श्रीवत्सान्वयसंभवः । कौडैयाख्यो यजुर्वेदी वृत्तिमे
 82 कां समश्नुते । शेषाद्रिभट्टतनयः वैकटाद्रीशनामकः । बह्वचः
 काश्यपः
 83 सोयं वृत्तिमेकां समश्नुते । आश्वलायनगोत्रोत्थ श्रीकात्यायन सूत्रवान् ।
 84 समश्नुते वृत्तिमेकां सर्वैयसुत औभलः । गंगाधरस्य तनयो रा
 III A. 85 माठाकरनामकः । ऋग्वेदी गौतमस्सोयं वृत्तिमेकां समश्नुते ।
 86 गंगाधरस्य तनयो वीराठाकरनामकः । ऋग्वेदी गौतमस्सोयं वृ
 87 त्तिमेकां समश्नुते । गंगाधरस्य तनयो ऋग्विद्वाचजिनामकः ।
 88 गौतमान्वयसंजातो वृत्तिमेकां समश्नुते । ऋग्विल्लातपगो
 89 त्रोयं रूपजेस्तनय सुधीः । सदाशिवो महाप्राज्ञो वृत्तिमेकां सम
 90 श्रुते । विश्वनाथस्य तनयो ऋग्वित्पौलस्त्यगोत्रजः । धीमान्भग
 91 वतीदासो वृत्तिमेकां समश्नुते । देवजेस्तनयो ऋग्विल्लंबकर्नस्य
 92 गोत्रजः । अच्चालैयो वृत्तिमेकामाचंद्रार्कमुपाश्रुते । ऋग्वि
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 93 वत्सगोत्रोयं मुरारितनयः सुधीः । विष्णुजी सर्वधर्मज्ञो वृत्ति
 94 मेकामुपाश्रुते । ऋग्वेदी लंबकर्नोयमिद्रदाससुतस्सुधीः । अ
 95 च्चालमहितो धीमान्वृत्तिमेकामुपाश्रुते । कौडभट्टस्य तनयो
 96 ऋग्वित्कोशिकगोत्रजः । त्रिपादवृत्तिं भजते सुधी सिंहाद्रिनाम
 97 कः । ऋग्विल्लातपगोत्रोयं विश्वनाथसुतः सुधीः । त्रिपादवृत्तिं भ
 98 जते रूपजी धर्मतत्परः । श्यामानसस्तु ऋग्वेदी वासुदेव
 99 स्य नंदनः । त्रिपादवृत्तिं भजते कृष्णजि व्यासधर्मवित् । सुतो
 100 वैकटभट्टस्य ऋग्वित्काश्यपगोत्रजः । श्रीनिवासाह्वयो वि
 101 द्धानर्धवृत्तिमुपाश्रुते । सुतो वैकटभट्टस्य ऋग्वित्काश्यपगोत्र

- 102 जः । अर्धवृत्तेरयं नाथो वेंगंभट्टो द्विजोत्तमः । श्रीवत्स आप
 103 स्तंबोयं चिद्विभट्टसुतस्सुधीः । अर्धवृत्तेरयं नाथो गोपाल
 104 श्र द्विजो
 104 त्तमः । गौतमान्वयसंजातः श्रीबोधायनसूत्रवान् । जंनैयत
 105 नयो धीमांनजैयस्त्वर्धवृत्तिभाक् । भारद्वाजो ऋग्विदेश
 106 रामचन्द्र
 106 स्य पुत्रकः । नाम्ना लक्ष्मणभट्टोयमर्धवृत्तिमुपाश्रुते । हारीत
 107 आ
 107 पस्तंबोयं वेंकटाद्रिसुतस्सुधीः । तिमलार्याभिधो विद्वानर्ध
 108 वृत्तिमुपाश्रुते । श्रीवत्स आपस्तंबोयं सुतो अब्बावधानिनः ।
 109 अर्धवृ
 109 त्तेरयं नाथो श्रीदिवाकरनामकः । भारद्वाजो नरहरिसुतो या
 110 जुषस्सत्यवादी धर्मासक्तो हरिगुरुपदध्यानसेवाधुरीणः । दा
 111 क्षिण्याढ्यस्सपदि नरसिद्धाभिदस्त्वर्धवृत्ति भुङ्ते सोयं
 112 द्विजकुल
 112 मणिर्नित्यमृष्टानदायी । औभलेश्वरभट्टस्य सुतो गार्ग्य
 113 सगोत्रजः
 113 यजुर्वेदी नृसिंहोयमर्धवृत्तिमुपाश्रुते । श्रीवत्सान्वयसं
 114 जातो को
 114 डैयतनयस्सुधीः । अर्धवृत्तेरयं नाथः शेषाद्रिस्तैत्ति
 115 रीयकः । वसि

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- 115 ष्टआपस्तंबोयं रंगैयस्य सुतस्सुधीः कस्तूरीनामको
 116 धीमानर्धवृत्तिमुपाश्रुते । श्रीश्रीनिवाससूरेस्तनयोवेदां
 117 तविन्नृसिंहार्यः । श्रीयाजुषोर्धवृत्ति कौशिकगोत्राब्धि
 118 कौ
 118 स्तुभो भुङ्ते । वाधूल आपस्तंबोयं वेंकटार्यसुतः सुधीः ।
 119 वरदार्यार्याभिधो विद्वानर्धवृत्तिमुपाश्रुते । रामशास्त्रिसुतो
 120 धीमानृग्वित्कौशिकगोत्रजः । अर्धवृत्तेरयं नाथो विद्वानृ
 121 हरिनामकः । आपस्तंबः कौशिकोयं तिमप्पैयसुतस्सु
 122 धीः । अर्धवृत्तेरयं नाथः सुब्रह्मण्यो द्विजोत्तमः । कौशिका
 123 न्वयसंजात ऋग्विच्छंकरभट्टजः । श्रीनारायणभट्टोत्र ह्यर्ध
 124 वृत्तिमुपाश्रुते । यजुर्वेदी नारसिंहभट्टनाम्नः कुमारकः । का
 125 श्यपान्वयसंजातो वेंगंभट्टो र्धवृत्तिभाक् । रामैयाख्य
 126 स्य तनयो धीमां लोहितगोत्रजः । पापैयाख्यो यजुर्वे
 127 दी ह्यर्धवृत्तिमुपाश्रुते । श्रीवत्सगोत्रसंजातो याजु
 128 षो चनभट्टजः । धीमांलक्ष्मणभट्टोत्र ह्यर्धवृत्तिमुपाश्रु
 129 ते । पदवाक्यप्रमाणज्ञो रामभद्रसरस्वती । भिश्रुभिक्षा
 130 र्थ मत्रार्धवृत्ति ब्रह्मविद्भुते । ऋक्शाखी लंबकर्णोयं
 131 वीरभाणसुतस्सुधीः । प्रेमजी महितोह्यत्र ह्यर्धवृत्तिमुपाश्रु

- 132 ते । श्रीनाथतनयो धीमान्नागवत्पौलस्त्यगोत्रजः । श्याम
 133 जीदविनामायमध्वृत्तिमुपाश्रुते । वत्सराजस्य तनयः
 134 ऋग्विच्छ्रीवत्सगोत्रजः । त्रिकंदवेभिधो विद्वानर्धवृत्तिमुपा
 135 श्रुते । उपनिषद्गोत्रजातः सदानंदश्च बह्वचः । अंबादास
 136 सुतो धीमानर्धवृत्तिमुपाश्रुते । रामचंद्रस्य तनय ऋग्विच्छ्रीवत्स
 137 गोत्रजः । कामाक्षिदासनामायं अर्धवृत्तिमुपाश्रुते । आपस्तं
 138 बोथ कौडिन्योह्यण्णयाख्यसुतस्सुधीः । अण्पाजिनामको वि
 139 द्वान्यादवृत्तिमुपाश्रुते । तनयो नीलकंठस्य कौडिन्यो
 140 याजुषःसुधीः । अण्पाजिभट्टनामायं पादवृत्तिमुपाश्रुते ।
 141 पुत्रस्त्वप्पलभट्टस्य वाधूलो याजुषस्सुधीः । प्राज्ञस्तिर्मलभ
 142 द्योयं पादवृत्तिमुपाश्रुते । तनयश्चन्निभट्टस्य वत्सगोत्रस्तु
 IV A. 143 याजुषः । नरसिंहाभिधो विद्वान्पादवृत्तिमुपाश्रुते । तनयो रा
 144 मभट्टस्य भारद्वाजस्तु याजुषः । विद्वान्केशवभट्टोयं पादवृत्ति
 145 मुपाश्रुते । केशवैयस्य तनयो भारद्वाजस्तु याजुषः । पाद
 146 वृत्तेरयं नाथस्तिर्मलाचार्य्यसन्निकः । आपस्तंबः कौशिको
 147 यं रामैयतनयःसुधीः । अण्णैयनामको विद्वान्पादवृत्तिमुपा
 148 श्रुते । अञ्जालैयस्य तनयो लंबकर्मसगोत्रकः । ऋग्वेदी सौ
 149 दरस्सोयं पादवृत्तिं समश्रुते । भारद्वाजो नारसिंहेब्बारुव
 150 कुमारकः । तंविहेब्बारुवाख्योपि याजुषः पादवृत्तिभाक् ।
 151 कौडिन्यगोत्रसंजातः शेषाचार्य्यतनूभवः । शिगरै
 152 यो यजुर्वेदी पादवृत्तिमुपाश्रुते । आपस्तंबः कौशिकोयं
 153 तिर्मलार्य्यसुतःसुधीः । वैकटेशाभिदो विद्वान्पादवृ
 154 त्तिमुपाश्रुते । तयेते ह्यत्र धनोजि रामभायिपुराभिधे ।
 155 अग्रहारे वृत्तिभाजः साकल्येनाभिवर्णिताः । येतेषाम
 156 त्र वासार्थमस्य ग्रामस्य सीमनि । कुल्यायाः उत्तरे तीरेगृ
 157 हा रंम्या प्रकल्पिताः । पंचाशत्पदविस्तीर्णं तथा शतप
 158 दायतं । सधेनुधान्यपर्य्यंकप्रमुखोपस्कुरान्वितं । कू
 159 पनिष्कुटसंयुक्तं तत्रैकैकं निवेशनं । येकैकस्य द्विजेंद्र
 160 स्य दत्तं धारापुरस्सरं । किंच बल्लेकेरेहंतनिविष्टेसुम
 161 नोहरे । नवद्रोणान्विते पंचखारीपरिमिते वरे । कूनीमड
 162 वेहंत प्रतिष्ठिते प्रस्थसंयुते प्राज्ये । षोडशसंख्यद्रो
 163 णै र्गणितेपि च सर्वसस्याढ्ये । सालुमाविनहंतस्थे ह्ये
 164 कखारीमितेपि च । नोदेहंतस्थितेपंचदशद्रोणामितेपि
 165 च । आहत्य प्रस्थसंयुक्ते ह्यष्टखारीपरीमिते । क्रमुको
 166 पवने चैत्ररथनन्दनसंनिभे । यः कर्षकांशस्सोप्ये
 167 षां दत्तो धारापुरस्सरं । अद्यप्रभृति ह्येतद्रामचतुस्सी
 168 ममध्यवर्तीनि । निधिनिक्षेपयोदृषदक्षि ण्यागामि

IV B

- 169 सिद्धसाध्यानि । रंम्याष्टभोगतेजस्वांम्यान्येषां
 170 भवंति भोग्यानि । ग्रामवरोयममीभिर्विप्रवरैः क

- 171 रिष्यमाणानां । योग्या व्यवहाराणा माधिक्रयदा
 172 न विनिमयाख्यानां । इमंदिवसमारभ्य ग्राम
 173 मेतममी द्विजाः । पुत्रपौत्रप्रपौत्रादिक्रमेणाचंद्रतार
 174 कं । शुभोत्तरं निराबाधं सुखेनानुभवंत्विति । श्रलंब
 175 कर्नगोत्रेण ह्याश्वलायनसूत्रिणा । नानोजिनाम्नः पौ
 176 त्रेण शिवोजितनयेनवै । धर्मपत्नी समेतेन श्रीमद्भक्तो
 177 जिशर्मणा । नानाविधनामभ्यः विप्रेभ्यो विविधगोत्रसू
 178 त्रेभ्यः । शुभचरितेभ्य स्मार्तश्रीवैष्णवतत्त्ववादिभ्यः ।
 179 स्वहस्तलिखितैर्देवराजनामाक्षरैश्शुभैः । संचिन्हि
 180 तं भूवराहमुद्रया च विराजितं । सर्वलक्षणसंपं
 181 नं ताम्रशासनमुत्तमं । श्रीदेवराजनृपतेरनुज्ञ
 182 येदं सदाशिवप्रीत्यै । सहिरण्योदकधारापूर्वं
 183 दत्तं शुभोत्तरं भूयात् । यस्तोषयन् गुरुरिव विबु
 184 धान्वेदार्थगर्भवाग्गुणैः । श्रीदेवराजनृपते
 185 स्सभां सुधर्माभिवाध्यास्ते । तस्यास्य कौशिकां
 186 बुधिपूनेंदोरलघाशिगरार्य्यस्य । तनयस्तु तिरुमला
 187 र्य्यौ व्यातानीत्ताम्रशासनश्लोकान् । एकैव भगिनी लोके
 188 सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुंध
 189 रा । दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं
 दानास्त्वर्गम
 190 वामोति पालनादच्युतं पदं ॥

ॐ९ वं९व००००

Translation.

LL. 1-5

May there be good fortune. Praise of Śambhu. We worship both day and night Gajānana who is a sun to the lotus the Agajānana (the face of Pārvatī, that which has not the face of an elephant,) who is an *anēkadanta* (giver of several boons, who has more than one tusk) and *ēkadanta* (bearing a single tusk). May the bar-like tusk of Hari who has become Varāha for sport resting on which the earth with its final the Golden Mountain (Hemādri) shines like a parasol protect you.

LL 5-17

There is a great kingdom known as Karnāta in which the *dharma* (right living) of Kṛta-yuga is going on always even in Kali-yuga. In that kingdom is a famous city named Śrīranga which looks like the City of Gods (Svab-puram iva) reflected in the river Kāvērī. In that city dwells the king Dēvarāja, the ruler of the Karnāta throne, and an ocean of good qualities. He rises early in the morning and meditating on the feet of the Lord of Kamalā (Viṣṇu) and

worshipping him according to prescribed rules, by the repetition of his thousand names and pouring oblations into fire, makes profuse gifts to several Brahmans of money, cow and fruits. When this king, liberal in gifts, an ocean of mercy, able, a store-house of courtesy and heroic was ruling the earth there was happiness everywhere as during the reign of Râma. Dêvarâja is thus praised in answers to good questions —who is brave? It is Dêvarâja. Who is the object of eulogy of good poets? Dêvarâja. Who is generous? Dêvarâja. Who is a conqueror of enemy kings? Dêvarâja. Who is pleasant-looking? Dêvarâja. Who is kind in protecting his dependants? Dêvarâja.

LL 17-28

Like Budha honoured by Purandara (Indra) the great Brahman named Dhannôji, a moon to the ocean, the Brahman race, is honoured daily by this king. Like Sumantraka honoured by the ancient kings who belonged to the lineage of Kâkustha, attending on Râma, the Brahman named Dhannôji was a dependant of the king Dêvarâja. Coming originally from the country of Gûrjara he gave a pair of ear-rings to the king Châmarâja and in return got numerous presents. Giving several beautiful shining jewels to Dêvarâja and receiving for them costly clothes, money and villages the Brahman got constructed, with a firm and loving mind, ponds, wells, tanks, extensive temples for gods, gardens, and feeding-houses. Though unequalled (atula) on account of his good conduct, righteous acts, intelligence, wealth, liberality, fame, kindness and self-control and innumerable other good qualities he ascended the weighing-pan for the sake of the great gift (Tulâbhâra-dâna).

LL 28-38

Directed in a dream by the God Kapardin, he constructed a huge lake in the temple grounds of Saptakôtîsvara. He set up a feeding-house in Râmêsvara and instituted a car festival in Subrahmanya and dispensed numerous charities in Kâsi. His lawful wife was Râmabhâyambâ like Pârvatî to Paramêsvara, possessed of excellent conduct like Anasûyâ, wife of Atri, intelligent like Draupadî, kind like Vaidêhî, versed in all dharmas like Gârgî and forgiving like the earth. Dhannôji is the ocean and Râmabhâyambâ is his Gangâ. That is why gems grow although he gives them away to Dêvarâja. Râmabhâyâ requested her husband "Make an extensive and famous agrahâra in our name." Thus requested Dhannôji, who was by nature very liberal was highly pleased like a person who receives sugar-cane for eating. Receiving permission from Dêvarâja he created an agrahâra and for publishing it is the following copper-śâsana written

LL. 39-62

After the years calculated by nidhis, vasus and arrows and moon (1589) elapsed in the era of Śâlivâhana, in the cyclic year Plavanga, in the month Chaitra in the bright fortnight, on the 3rd lunar day, on Sunday, on this sacred occasion, while

the illustrious rājādhirājendīa, rājaparamêśvara, lord of all land bounded by the four seas, *brudantembaraganda* (champion over those who claim such and such titles) powerful, possessed of the title Dharanī-varāha, with his feet worshipped by the flowers in the jewelled crowns of enemy kings, with his mind wholly devoted to the lotus feet of Nārāyana, lord of the throne of Paśchīma-Ranganātha-nagarī (Seringapatam), an ocean of love, heroic king Dēvarāja was ruling the earth for the protection of gods and Brahmans —

I named Dhannōji, born of the gōtra of the illustrious sage Lambakarna, performer of rites according to Āśvalāyana-sūtra, grandson of Nānōji, son of Śivoji, in conjunction with my wife, give away absolutely, with pouring of water on gold, for the love of the god Sadāsiva, and with the permission of the king Dēvarāja, the village named Hosakōte, belonging to me and situated in Kannambādi-sthala of Hoysala-nādu, received by me previously from the king Kanthīrava as a gift with pouring of water, full of canals and gardens, and renamed Dhannōji-Rāmabhāyamma-pura, pleasing to Brahmans, situated to the west of the two villages Hosūr and Kabbilagere and on the north bank of the great river Kāvērī, to the east of the village named Gōpālapura, to the south of the village Māvinakere, to Brahmans of various gotras and sutras, bearing various names and engaged in the performance of the Vedic rites and versed in the Vēdas and their branches, Mīmāṃsā and Smritis.

LL 63-155

In this village are 40½ vrittis to be enjoyed for as long as the moon and stars endure and of these 1½ vrittis have been retained by me. The names of the gōtras and śākhās of the Brahmans to whom the rest of the vrittis are given as also the number of vrittis given are written here —

Ungana-Sōmayāji, son of Nanjundabhatta, a moon to the ocean, the Bhāradvāja lineage and knower of Yajur-vēda and engaged constantly in giving food to others receives 1 vritti. Narasimha-yajvā, son of Achchāvadhānī, of Kaundinya-gōtra and Āpastamba-sūtra gets 1 vritti. Nīlakantha-yajvā of Rīg-Vēda and Bhāradvāja-sagōtra and son of Rāmābhatta gets 1 vritti. Nrihari versed in Vēdānta, son of Tīumalārya, follower of Rīg-vēda and Śrīvatsa-gōtra gets one vritti. Sēshādri-dīkshita of Naidhrapa-Kāśyapa-gōtra and Sāmavēda (smārta) son of Lakshmī-nārayanārya gets one vritti. Purushōttama of Bhāradvāja-gōtra and Yajus-śākhā and son of Tirukāmaia gets one vritti. Subrahmanya, son of Dēvarabhatta of Vādhūla-gōtra and Yajus-śākhā gets one vritti. Venkatakrishṇa, son of Venkatā-dri of Hārīta-gōtra and Yajur Vēda gets one vritti. Vyankatakrishṇa, son of Nrisimha-bhatta of Bhāradvāja-sagōtra and Rīgvēda gets one vritti. Gōpala-bhāgavata, son of Appāji Bhāgavata, a full moon to the ocean, the Śrīvatsa lineage and a follower of Yajur-Vēda gets one vritti. Lakshmaia, son of Guriyappa of Hārīta-gōtra and Āśvalāyana-sūtra gets one vritti. Kondaiya, son of Kamaleya of Śrīvatsa-gōtra and Yajus-śākhā gets one vritti. Venkatādrīśa, son of Sēshādribhatta and

of Rig Vêda and Kâśyapa-gôtra gets one vritti Aubhala, son of Sarvaia of Āśvalāyana-gôtra and Kâtyāyanasûtra gets one vritti

Râmâ-thâkara of Rig-Vêda and Gautama-gôtra, son of Gangâdhara gets 1 vritti Virâthâkara, son of Gangâdhara and of Gautama-gôtra and Rig-Vêda gets 1 vritti Vâvaji, son of Gangâdhara and of Gautama-gôtra and Rig-Vêda gets 1 vritti Sadâśiva, of Rig-Vêda and Lâtapa-gôtra, son of Rûpaji gets 1 vritti Bhagavatîdâsa, of Rig-vêda and Paulastya-gôtra and son of Visvanâtha gets 1 vritti Achchâlaiya of Rig Vêda and Lambakarna-gôtra and son of Dêvaji gets 1 vritti Vishnuji, versed in all dharmas and of Rig Vêda and Śrîvatsa-gôtra, son of Murâri gets 1 vritti Achchâlamahita, son of Indradâsa, of Rig Vêda and Lambakarna-gôtra gets 1 vritti Simhvâdri, son of Kondubhatta, of Rig Vêda and Kauśika-gôtra gets $\frac{3}{4}$ vritti Rûpaji, engaged in dharma and son of Viśvanâtha of Rig Vêda and Lâtapa-gôtra gets $\frac{3}{4}$ vritti Krishnaji, of Śyâmanasa-gôtra and Rig Vêda, son of Vâsudêva, proficient in Vyâsa-dharma gets $\frac{3}{4}$ vritti.

Śrînivâsa, son of Venkatabhatta, of Rig Vêda and Kâśyapa-gôtra gets $\frac{1}{2}$ vritti Vengambhatta, son of Venkatabhatta, of Rig Vêda and Kâśyapa-gôtra gets $\frac{1}{2}$ vritti Gôpâla, son of Chittibhatta of Śrîvatsa-gôtra and Āpastamba-sûtra gets $\frac{1}{2}$ vritti Najaiya, son Jannaiya, of Gautama-gôtra and Bôdhâyana-sûtra gets $\frac{1}{2}$ vritti Lakshmanabhatta, son of Râmachandra, of Rig Vêda and Bhâradvâja-gôtra gets $\frac{1}{2}$ vritti The learned Tirumalârya, son of Venkatâdri and of Hârîta-gôtra and Āpastamba-sûtra gets $\frac{1}{2}$ vritti Divâkara, son of Abbâvadhâni of Śrîvatsa-gôtra and Āpastamba-sûtra gets $\frac{1}{2}$ vritti.

Narasihva, son of Narahari of Bhâradvâja-gôtra and Yajur Vêda, truthful, righteous, engaged in devotion to and meditation on the feet of Hari and gurus, and full of *dâkshinya* (liberality), a jewel to the Brahman race, and giver of sumptuous food every day (to the needy) gets $\frac{1}{2}$ vritti Nrisimhva, son of Aubhalês-varabhatta, of Gârgya-gôtra and Yajur Vêda gets $\frac{1}{2}$ vritti Sêshâdri, son of Kodaiya, of Śrîvatsa-gôtra and Taittiriya-śâkhâ gets $\frac{1}{2}$ vritti Kastûri, son of Rangaiya, of Vasishtha-gôtra and Āpastamba-sûtra gets $\frac{1}{2}$ vritti

Nrisimhvârya, proficient in Vêdânta, and son of Śrînivâsa-sûri of Yajur Vêda and a Kaustubha jewel to the ocean the Kauśika-gôtra gets $\frac{1}{2}$ vritti. The learned Varadârya, son of Venkâtârya of Vâdhûla-gôtra and Āpastamba-sûtra gets $\frac{1}{2}$ vritti. The learned Nrihari, son of Râmaśâstri, of Rig Vêda and Kauśika-gôtra gets $\frac{1}{2}$ vritti. The eminent Brahman Subrahmanya, son of Timmappaiya, of Āpastamba sûtra and Kauśika-gôtra gets $\frac{1}{2}$ vritti Nâîayanabhatta, son of Śankarabhatta of Kauśika-gôtra and Rig Vêda gets $\frac{1}{2}$ vritti Vengambhatta, son of Nârasimhva-bhatta of Kâśyapa-gôtra and Yajur-śâkhâ gets $\frac{1}{2}$ vritti Pâpaiya, son of Râmaiya of Lôhita-gôtra and Yajur-Vêda gets $\frac{1}{2}$ vritti Lakshmanabhatta, son Achchana-bhatta of Śrîvatsa-gôtra and Yajur-śâkhâ gets $\frac{1}{2}$ vritti Râmabhadrasarasvatî, an ascetic versed in pada, vâkya and pramâna (Grammar, Mîmâmsâ and Vêdas) and a knower of Brahma gets half a vritti as his alms (bhikshâ).

Prêmaji, son of Vîra Bhâna, of Rik-sâkha and Lambakarna-gôtra gets $\frac{1}{2}$ vritti. Śyama-jidavi, son of Śrînâtha, of Rik-sâkhâ and Paulastya-gôtra, gets $\frac{1}{2}$ vritti. the learned Trikan-dave, son of Vatsarâja, of Rik-sâkhâ and Śrîvatsa-gôtra gets $\frac{1}{2}$ vritti. Sadânanda, son of Ambâdâsa, of Rik-sâkhâ and Upanishad-gôtra gets $\frac{1}{2}$ vritti. Kâmâkshî-dâsa, son of Râmachandîa, of Rik-sâkhâ and Śrîvatsa-gôtra gets $\frac{1}{2}$ vritti.

The learned Appâji, son of Annaya of Kaundînya-gôtra and Âpastamba-sûtra gets $\frac{1}{4}$ vritti. Appâjibhatta, son of Nilakantha, of Kaundînya-gôtra and Yajur Vêda gets $\frac{1}{4}$ vritti. Tirmalabhatta, son of Appalabhatta of Vâdhûla-gôtra and Yajur-Vêda gets $\frac{1}{4}$ vritti. The learned Narasimhva, son of Channibhatta, of Vatsa-gôtra and Yajur Vêda gets $\frac{1}{4}$ vritti. The learned Kêsavabhatta, son of Râmabhatta, of Bhâradvâjagôtra and Yajur Vêda gets $\frac{1}{4}$ vritti.

Tirmalâchârya, son of Kêsavaiya, of Bhâradvâja-gôtra and Yajur Vêda gets $\frac{1}{4}$ vritti. The learned Annaiya, son of Râmaiya of Kauśika-gôtra and Âpastamba sûtra gets $\frac{1}{4}$ vritti. Saundara, son of Achchâlaiya of Lambakarna-gôtra and Rig Vêda gets $\frac{1}{4}$ vritti. Tambi Hebbâruva, son of Nârasimhva Hebbâruva, of Bhâradvâja gôtra and Yajus-sâkhâ gets $\frac{1}{4}$ vritti. Śingaraiya, son of Śeshâchârya, of Kaundînya-gôtra and Yajur Vêda gets $\frac{1}{4}$ vritti. The learned Venkatêsa, son of Tirmalârya, of Kauśika-gôtra and Âpastamba-sûtra gets $\frac{1}{4}$ vritti.

LL 154-168

These holders of vrittis in this agra-hâra named Dhannôji-Râma-bhâyîpura have been described in full

For the habitation of these Brahmans, beautiful houses have been built on the north bank of the channel (*kulyâ*). For each Brahman is given with pouring of water a house, 50 paces broad and 100 paces (*pada*) long with a cow, provisions, bedstead and other necessities, and each having a well and a back-yard (*nishkuta*). I have also given away to these Brahmans with pouring of water the husbandman's share ? (*Karshakâmsâ*) in the areca groves resembling Chaitraratha and Nandana gardens, in grounds of the area of 5 *khâris* and 9 *drônas* situated near Ballekerekanta, in grounds of the area of 16 *drônas* and 1 *prastha* situated near Kûnîmadavehanta, and covered with different plants, in grounds of the area of one *khâri* situated near Sâlunâvinahanta, in grounds of the area of 15 *drônas* situated near Nodehanta altogether an area of 8 *khâris* and 1 *prastha*. (The meaning of these lines is not clear.)

LL 168-187

From now onwards all the rights and powers of enjoyment consisting of treasure on the surface or underground, water springs, minerals, imperishables, future income, ready and possible rights within the four boundaries of this village become enjoyable by these Brahmans. This village will be subject to the transactions of mortgage, sale, gift or exchange entered into by these Brahmans from this day onwards. May these Brahmans enjoy this village in happiness, free from obstruc-

tion, in hereditary succession descending to son, grandson, great-grandson and onwards for as long as the moon and stars endure To this effect is given by me, Dhannôjîsarma, grandson of Nânôjî, and son of Śivôjî, and associated with my lawful wife, to the good Brahmans bearing various names and of different gôtras and sûtras and belonging to Smârta, Śrîvaishnava and Tatvavâdî (Mâdhva) sects, this fine copper śâsana containing the signature of the King Dêvarâja in his own handwriting and the seal of Bhûvarâha and having all the necessary attributes with the permission of the king Dêvarâja and with pouring of water on gold for the love of the God Sadâśiva May it be auspicious

Tirumalârya, son of Alagha Singarârya, a moon to the ocean, the Kauṣîkânṇava who presides in the court of Dêvarâja like Brihaspâtî in Sudharmâ, the court of Indra (Dêvarâjâ) pleasing the vibudhas (Gods, learnedmen) by words full of the import of the Vêdas, composed the verses in the copper śâsana

LL 187-190.

To all kings there is only one sister, namely the land given to Brahmans She is to be neither enjoyed nor taken by hand (taxed, *kaia-grâhyâ*). Between making a gift and protecting a gift, protecting is more meritorious than giving By making a gift one goes to *svarga* (heaven) and by protecting, one goes to a region from which there is no fall

Śîî Dêvarâju

Note.

This copper śâsana is of the reign of the Mysore king Dêvarâja Odeyar (1659-1672), and is dated S' 1589 Plavanga sam. Chai śu 3 Sunday corresponding to Sunday 17th March 1667 A D It describes the charities of a Brahman from the kingdom of Gujarât named Dhannôjî who is said to have been patronised by the Mysore kings Châmarâja (1617-1637), Kanthîrava and by Dêvarâja He was a dealer in precious stones and supplied a fine ear-ring to Châmarâja and various collections of precious stones to Dêvarâja In return he was rewarded with presents of money, lands and clothes from the king of Mysore With the money thus obtained he is said to have built numerous ponds, wells, tanks, temples and satras (houses where food is given free to Brahmans) His charities extended all over India. He is said to have made the gift of Tulâdâna, built a huge lake near Saptakôṭîśvara (probably the Śiva temple in Goa said to have been renovated by Mâdhavamantri in the reign of Harihara II) as directed in a dream, and set up a free feeding-house in Râmêśvaram in the south and made several gifts at Kâsî At the request of his wife named Râmabhâyâmbâ or Râmâbhâyî he is said to have made a gift of a village named Hosakôte in Kannambâdî-sthala converting it into an agrahâra with 40½ vrittis to the Brahmans of various gotras As usual he also provided them with houses, provisions, etc. This village is said to have been

obtained by him from the king Kanthîrava (Kanthîrava Narasimharâja Vodeyar, king of Mysore, 1638-1659) The village was renamed Dhannôji-Râmabhâyamma-pura and the donees included Brahmans of Smârta, Śrîvaishnava and Tatvavâdi (Mâdhva) sects The village granted is Hoskôte (now submerged in the Krishnarâjasagara reservoir) in Krishnarâjpet Taluk, about five miles to the north-west of the Kannambâdi village The king Dêvarâja's permission was obtained for the grant and the king's signature appended at the end of the grant and his seal of Varâha (Boar) affixed to the śâsana The names of some of the donees such as Râmâthâkara and Vâvaji show that they were immigrants from outside Mysore.

It is really interesting to see a rich Gujarat Brahman settling in Mysore for trade with a number of associates and dependants and making a liberal gift, like kings, of vrittis of lands, of houses provided with cots, cows, wells, etc., to Brahmans of different sects in Mysore and to his own men

It may be also noted that the names of some of the gôtras recorded here are peculiar and are not usually met with in grants of this country

The composer of the grant is Tnumalârya, minister of Chikka-Dêvarâja-Vodeyar and son of Alaga-singarârya (See M. A R 1909, P 26 and E. C III T -Naisipur 23.)

GUNDLUPET TALUK

40

At the village Terakanâmbi in the Hobli of Terakanâmbi, on the back side of Inscription No 6, Gundlupet Taluk, in the Varadarâja temple.

Kannada language and characters

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದ ಪರದರಾಜಸ್ವಾಮಿ

ದೇವಸ್ಥಾನದ ೬ ನಂಬರಿನ ಶಾಸನದ ಹಿಂಭಾಗ

- 1 ಉ . ನಗೆ
- 2 ಬಹು ಹಣವನು ಲೆಕ್ಕವಕ್ಕೇಳಿ ತ
- 3 ತ್ಯಾಲದ ನಿಲಕೆ ಯಿಪ್ಪತ್ತು ಒಂಭತ್ತು
- 4 ೨೯ ಹೊನ್ನೆಲದುದ ಕರ್ತೃಗು ಮುನ್ನಿಂದ ನಾ
- 5 ಲ್ಕು ಹೊನ್ನೆ ಉಳಿದ ಶುಭ ಯಿಪ್ಪತ್ತು ಆ
- 6 ಯಿದು ಹೊನ್ನೆನು ವರುಷ ವರುಷ ಪ್ರ
- 7 ತಿಕ್ರಮದೆ ತೇರಕಾಣಿಕೆಯಾಗಿ ನಾಡಿಂದ
- 8 ಎತ್ತಿ ಯಾದೇವರ ಭಂಡಾರಕ್ಕೆ ಸಲಿಸಿ
- 9 ಆ ಚಂದ್ರಾರ್ಕವಾಗಿ ನಡೆದು ಬಹು
- 10 ಮರಿಯಾದೆಯಲ್ಲಿ ಯಾ ಹಣವನ್ನೂ ತೆ
- 11 ರಕಣಾಂಬೆಯ ಚಾವಡಿಗೆ ಬಂದ ಅವನೂ
- 12 ಬ್ಬ ಅಧಿಕಾರಿ ಪಾರುಪತ್ಯಗಾಣರುಗಳು ಯೀ
- 13 ಲೆಕದಲಿ ಕುಳವಾಗಿ ಎತ್ತಿಯಾ ಯಿಪ್ಪತ್ತು ಆ
- 14 ಯಿದು ಹೊನ್ನೆಗೆ ತಗ್ಗದೆ ಅರಾಳನಾಥ
- 15 ದೇವರ ಭಂಡಾರಕ್ಕೆ ವರುಷ ವರುಷಂ ಪ್ರತಿ

16. ಕೊಡುತ್ತಾ ಬಹರೂ ಎಂದೂ ಗ್ರಾಮಸಾಮ್ಯ
17. ವಾಗಿ ಅ ಚಂದ್ರಾಕ್ಷವಾಗಿ ದೇವರಭಂಡಾ
18. ರಕ್ಕೆ ನಡೆದು ಬಹದು ಎಂದು ನಡಿಸಿ ಕೊಟ
19. ಧರ್ಮಶಿರಾಶಾಸನ | ಯಾ ಶಿರಾಶಾಸನ
20. ದಲಿ ಯದ ಧರ್ಮವನೂ ಅವನೊಬ್ಬನು
21. ಅಳುಪಿದವನು ಕತ್ತೆಯ
22. . .

Note.

This was found inscribed on the back side of the slab bearing inscription No 6 of Gundlupet Taluk (E. C. IV)

It is a continuation of the above inscription which records a grant by the chief Nanjarâya Vodeyar of Ummattûr in S' 1426 for services in the temple of Allâlanâtha (Varadarâja) in Terakanâmbi

The present epigraph gives details of the grant made—A sum of 25 hons which represents the collections of a tax called *têra-kânike* (temple-car tax) from the villages in the name of the god Allâlanâtha amounting to 29 hons and after deducting from it 4 hons for the royalty (*kartagu*) representing probably the pay, etc., of the collecting agents of the tax was to be remitted to the temple treasury. This collection and payment was to be made by all the *adhikârs* and *pâriupatyagârs* of the Terakanâmbi-châvadi This was to be done every year for as long as the moon and sun endure An imprecation is laid against those who violate the grant

No date or king is mentioned in the present record.

41

At the same village Terakanâmbi, on the pedestal of Pârsvanâtha image lying near the musafirkhana

Kannada language and characters

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಕಸಬಾಗ್ರಾಮದ ಮುಸಾಫರ ಖಾನೆ ಬಳಿ ಬಿದ್ದಿರುವ ಪಾರ್ಶ್ವನಾಥ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲ ಬರೆದಿರುವುದು.

ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ

- | | | | |
|---|-------------------------------------|---|-----------------------------------|
| 1 | ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪೊಸ್ತಕ | 4 | ಯೊ ಭರಣ ಲಲಿತಕೀರ್ತಿಭಟಾರಕರು ಮಾಡಿಸಿದ |
| 2 | ಗಚ್ಛ ಕೊಂಡಕುಂದಾನ್ವಯ ಹನಸೋಗಿಯಬಳಿ | 5 | [ಪ್ರತಿಮೆ] ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ. |
| 3 | ಯರಾಜಗುರು [ಮಂಡ] ಳಾಚಾರ್ಯರು ಮಪ್ಪ [ಸಮ]. | | |

Note

This is a small inscription engraved on the pedestal of a Jaina image A few letters both in lines 3 and 5 are quite worn out and illegible. The characters are of the late Hoysala period, probably of the 14th century.

It records the setting up of the above image by or under the orders of Lalitakīrtti-bhaṭāraka, Jaina guru of the Mūla-sangha, Dēśiya-gana, Postaka-gachchha, Kondakundānvaya and Hanasōgeya-bali. The titles *rāja-guru* (royal preceptor) and *mandalāchārya* (preceptor of the country) and *samayā-bharana* (an ornament to his community) are also applied to him. This guru is found referred to with similar titles in a record at Maleyūr, Châmarâjanagar Taluk (See E C. IV, Chamarajanagar 153) dated S' 1277 Manmatha or 1355 A D

Hanasōgeya-bali means the Jaina community at Hanasoge Cp. Ingalēśvarada bali found in several inscriptions (E C. IV, Chamarajanagar 151, etc) Hanasōge is a centre of the Jainas with an old basti situated in Yedatore Taluk, Mysore District.

42

At the same village Terakanāmbi, on a stone lying in Basappa's land to the north-east.

Old Kannada language and characters.

Size 3' × 0'-9".

ಅದೇ ತೆರಕಣಾಂಬಿ ಗ್ರಾಮದ ಈಶಾನ್ಯಕ್ಕೆ ಬಸಪ್ಪನ ಹೊಲದಲ್ಲಿದ್ದ ಕಲ್ಲು.
ಪೂರ್ವದ ಹಳಗನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ

ಪ್ರಮಾಣ 3' × ¾'.

1. ಸ್ವಸ್ತಿಶ್ರೀ	6. ಐವಿಚ್ಚೊರ್
2. ಉರಾ	7. ಇದಾನ್ನಱಿತ್ತೊರ್
3. ಅಯ್ಯದೇವ	8. ಪನ್ನಾಮಾ
4. ಪರವಿಟ್ಟ	9. ಹಾಪಾತಕ
5. ತೊಡಿಕೆ ಆ	10. ನಪ್ಪೊರ್

Translation

Be it well. Ayyadevapar of Śrīvūr gave this *todihe* as an act of charity. He who destroys this will be guilty of the Five Great sins.

Note.

This short inscription is engraved in Old Kannada characters and language which seem to belong to the 9th or 10th century A D Śrī Ayyadēvapar of Śrīvūr is stated herein to have set up a small garden (*todihe* usually written as *tudike*) as an act of charity Apparently the garden was intended for the use of the public. Planting of groves, construction of wells and tanks, setting up free feeding houses were all considered as public benefactions in the old days in India.

Regarding the donor, it is difficult to determine who this Ayyadēvapar is. He is apparently either some governor or minor chief. There is a Nolamba King

Ayyapa for whom we have the dates 918, 920 and 929 But his inscriptions are found in the Bangalore District, Tumkur District and Kadur District (See Mysore and Coorg from the Inscriptions by Rice, P 56). The rule of the Nolambas extended only to the Chitaldrug District and the adjacent parts, north and east of it (*Ibid* P. 55) There are, however, a few inscriptions of the Nolambas in Mandya Taluk (E C III Mandya 13, 45) and it is possible that the donor was either the Nolamba king or a local chief belonging to the Nolamba family Śrīvūr is probably the same village as Sirivura referred to in an inscription at Marale, Chikmagalur Taluk, where the Nolamba king Anniga fought a battle with Poysala Māruga and was victorious Anniga was the son of Ayyapa (See M A. R. 1916, P 46, M A.R 1932, P 201) The verbal forms *alittor*, *vittor* and *appor* used in the record indicate that the inscription is written in old Kannada language not later than the 10th century A D

43

At the same village Terakanāmbi, on a slab lying in the garden of Dêvappa to the north-east

Size 3' × 2'

Kannada language and characters

ಅದೇ ತೆರಕಣಾಂಬಿ ಗ್ರಾಮದ ಈಶಾನ್ಯಕ್ಕೆ ಬಲಚೋಡಿ ದೇವಪ್ಪನ ಕೋಟದಲ್ಲಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3' × 2'

(ಮುಂಭಾಗ).

1. ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲ
2. ವಾಹನ ಶಕ . ವರ್ತಮಾನ
- 3 ರಾಧಿ ? ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸು ೧೫ ಲು ಶ್ರೀ
- 4 ಮನ್ಮಹಾಮಂಡಲೇಶ್ವರನ
- 5 ಹ ಶ್ರೀ ವೀರದೇವ ಮಹಾ ಅರಸುಗೆ
6. ಳು ತೆರಕಣಾಂಬಿಯ ನಂಜೆಯದೇವ
- 7 ರ ಮಗ ಹುಲ್ಲಾನಿಗ್ರಾ
- 8 ಮಮಂ ನಾಡು . . ಸ್ತಳ
- 9 . . ಗ್ರಾಮಮಂ
- 10 . . ಅಲ್ಲಾಳನಾಥ ದೇ
11. ವರಿಗೆ ಯೆಡದು ಕೊಟ್ಟರಿ . .

(ಹಿಂಭಾಗ)

- 12 ಸಲುವ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ
- 13 ಸರ್ವಮಾನ್ಯವಾಗಿ
14.
15. ಮಾಗಿನಡಸಿಬಾ
16. . . . ಯೆಂದುಕೊಟ್ಟ ಶಿರಾಶಾಸನ
- 17

18. ಯಿದಕ್ಕೆ ತಪ್ಪಿದವರು ಗಂಗೆಯ ತಡಿಯಲಿ
- 19 . . . ಬ್ರಾಹ್ಮರ ಕೊಂದ ಪಾಪ
- 20 ಕೆ ಹೋಹರು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ
21. ಯೋಹರೇತ ವಸುಂಧರಾ ಪಪ್ಲಿವರ್ಷ
- 22 ಸಹಸ್ರಾಣಿ ವಿಪ್ಲವಾಯಾಂ ಜಾಯತೆ
- 23 ಕ್ರಿಮಿ

Note.

This inscription is much worn out so that some letters are not clearly legible. It seems to record the gift of the village Hullâni, for the services of the temple of Allâlanâtha (Varadarâja) by mahâmandalêśvara Vîradêva-mahâ-arasu. The temple above is evidently the same as the Varadarâja temple at Terakanâmbi and the village granted, viz, Hullâna is not far from Terakanâmbi, Allâla being the Kannada form of Arulâla which means Varada in Tamil [M A.R. 1910, P. 7], The donor Vîradêva-mahâ-arasu was a Changâlva king and was the son of Śrîkantharâjaya. He ruled probably from 1559 to 1580 (E. C IV, Intr 17, Hunsur 24). The village is said to have been handed over to some one whose name is lost and who was the son of Nanjeyadêva of Terakanâmbi. Another village also seems to have been given for the same purpose but the name of the village is lost

The date, so far as can be deciphered, is given as Raudri sam Pushya śu 15 The characters belong to the 16th century and from the name of the donor it is probable that Raudri is equivalent to S' 1482 and the date given corresponds to 1st January 1561 A D.

The usual imprecations occur at the end of the grant

44

At Padugûru, in Terakanâmbi hobli, on a slab in front of the Ânjanêya temple

Size 4' x 5'

Kannada language and characters

ಗುಂಡ್ಲು ಪೇಟೆ ತಾಲ್ಲೂಕು ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಪಡುಗೂರು ಗ್ರಾಮದ ಅಂಜನೇಯ
ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4' x 5'

- 1 ನೊಬಾನು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಸು ೫ ಲು ಪಡುವರೂರ ಉರಮುಂದ
- 2 ಣ ಹನುಮಂತದೇವರಿಗೆ ಶ್ರೀಸಾಳುವ ಗೋವಿಂದರಾಜ ಅಯ್ಯನವರಿಗೆ
3. ಧರ್ಮವಾಗಲಿಯೆಂದು ಬೋವರಾಉತಮಂಗರಾಉತರ ಬಸವರಾ
- 4 ಉತ ಮಲ್ಲರಾಉತ ದೇವರಾಯರಾಉತ ಅಂಣಮಯ್ಯರಾಉತ ಬ
- 5 ಯಿರರಾಉತ ಯಿ ಅಣುಮಂದಿ ರಾಉತರು ಮುಖ್ಯ ಕೊರ ಕೊಡೆಗೆ||
- 6 ಊರಮುಂದೆ ನಾಲ್ಕು ಕಲ್ಲಿನ ಒಳಗಾದ ಚತುರ್ವಿಮ ಉರ ಮುಂದಣ ಸಾ

- 7 ರಿಗೆ ಹೊಲ ಕಂಬ ೫೦ ತೆಂಕಳ ಸಾರಿಗೆ ಹೊಲ ಕಂಬ ೫೦ ಹುಣಸೆ ರಾ
 8 . . . ಹೊಲಕಂಬ ೧೦೦ ಸಂಪಿಗೆಪುರದ ಯೆಲ್ಲೆ ಸೀಮೆ ಹೊಲ ಕಂ
 9 ಬ ೧೦೦ ಬಗುತರಕೆಪುಯ ಸಾರಿಗೆ ಹೊಲ ಕಂಬ ೧೦೦ ಸಾಮ್ಯ
 10. ಡುವನಟ್ಟ ಹೊಲಕಂಬ ೩೦ ಅಂತು ಕಂಬ ೪೩೦ನು ಅಗುಮಾಡಿ ಅನು
 11. ಭವಿಸಿ ನಡಸುವಂತಾಗಿ ಕೊಟ್ಟ ಕೂಡೆಗೆ ಯೀಕೊಡಗೆಯ ಸಲಿಸಿ
 12 ನಡಸದವನು ಗಂಗೆಯ ತಡಿಯಲ ಗೋವ ಕೊಂದ ಪಾಪಕೆ ಹೋಹರು ವಾ
 13 ರಣಾಸಿಯಲ ಬ್ರಾಂಹರ ಕೊಂದ ಪಾಪಕೆ ಹೋಹರು

Translation

On the 5th lunar day of the bright half of Śrāvana in the year Sobhānu —
 To the God Hanumantadēvaru in front of the village Paduvarūr —

In order that merit might accrue to Sāluva Gōvindarājayya, six *rāvutas* consisting of Bōvarāvuta, Mangarāvuta's (son) Basavarāvuta, Mallarāvuta, Dēvarāya-rāvuta, Annamayyarāvuta, and Bayira-rāvuta and others granted this *kodage*, the possession and enjoyment of lands measuring 430 poles situated within the four boundaries marked by the four stones in front of the village—of a field measuring 50 poles in front of the village called *ūra-mundana-sārige-hola*, a field measuring 50 poles in the south of the village called *tenkala-sārige-hola*, a field measuring 100 poles called Hunaserā , a field measuring 100 poles in the boundary of Sampagepura, a field measuring 100 poles near the tank Bagutarakere called Bagutara-kereya sārige-hola, and a field measuring 30 poles

He who does not maintain this *kodage* will incur the sin of slaying cows on the banks of the Ganges and the sin of slaying Brahmans in Vāranāsi

Note

This inscription records the gift of some land in the village Paduvarūr (now called Padugur) by certain citizens of the place chiefly six *rāvutas* (soldiers on horseback) for services in the temple of the god Hanumantadēvaru situated therein. The grant is said to have been made for the merit of Sāluva Gōvindarāja-ayya who was a minister under the Vijayanagar king Krishnarāja (1509-1529) and a governor of Padinātku-nāḍ including Gundlupet (See M. A. R. 1930, P. 182). The date of the grant is given as Svabhānu sam Śrāv śu. 5 which corresponds to 17th July 1523 A.D.

This grant is of interest as it records a gift of land to a temple of the god Hanu-mān.

45

At the same village Padugūr, on a stone set up to the north of the Mahalin-gēśvara temple.

Size 2'—6" × 1'—6"

Kannada language and characters.

ಅದೇ ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಪಡುಗೂರು ಗ್ರಾಮದ ಮಹಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ
ಉತ್ತರದಕಡೆ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{1}{2}'$

ಹಳಗನ್ನಡಕ್ಕರ

1. ಸ್ವಸ್ತಿ ಸಕ ನೃಪಕಾಲಾತೀತ ಸಂವತ್ಸರಚ್ಛತ
2. ಗಳೊಂಭಯ್ಯೂಟಿ ಏಟನೆಯ ಭತ್ತಿವ ಸಂ
3. ವತ್ಸರದ ಮಾಘ ಮಾಸದಮಾವಾಸ್ಯೆ
4. ಸ್ಥಿರವಾರ ಸೂರ್ಯಗ್ರಹದಂದು ಸ್ವಸ್ತಿ ಕೊಂ
5. ಗುಣಿವರ್ಮ ಧರ್ಮ ಮಹಾಧಿಮಧಿ
6. ರಾಜ ಕುವಳಾಳಪುರವರೇಶ್ವರ ನಂದಗಿ
7. ರಿ ನಾಥ ಜಯದಂಕಕಾಟಿ

(ಕಲ್ಲಿನ ಕೆಳಭಾಗ ಒಡೆದುಹೋಗಿದೆ)

Note.

This is an incomplete śâsana as it stops after line 7. The rest of the inscription is now lost as the stone is broken in the middle and the piece of stone containing the remaining portion of the writing is lost

The record belongs to some Ganga king as the titles Konguni-varma-dharma-mahâdhirâja, lord of Kuvalâla-pura, ruler of Nandagiri, champion over heroes (jayad-anka-kâra) It is dated S' 907 Pârthiva sam Mâgha ba 30 Saturday with the solar eclipse S' 907 is Pârthiva and is equivalent to A D 985. Mâgha ba 30 of this year corresponds to 11th February A.D 986, which is however a Thursday and not Saturday as stated in the grant. Nor is it a day of solar eclipse as we find in the record If we take the New-moon-day which marks the beginning of Mâgha it corresponds to 22nd January A.D 986, a day of solar eclipse. The tithi amâvâsya ended this day at about 10 A.M. and the lunar month Mâgha commenced. But the week-day, however, is Wednesday and not Saturday (sthiravâra) as stated in the grant. Probably this is the date intended and the week-day is wrongly engraved as Saturday. The Ganga king at this time was Râchamalla Satya-vākya III.

46

At the village Bandipur in the hobli of Hangala, on a slab lying near the waste-weir of the tank named Tâvarekatte.

Size $4' \times 3'$

Tamil and Grantha characters. Tamil language.

Transliteration

1. svasti śrī pratâpa-chchakravatti sī Vīra Sômi-
2. śvara-dēvan prithuvi-râjyam panniyarulâ nīrka
3. Śakarai-yāndu 1170 śenra Kilaka-sa-
4. mvatsarattu Pushya ba 7 Brī śrīmat Kudugunādu
5. Nanrivālil āndaiyaril dhammakattan Ko-
6. lla-gāmundan aīññūru ponnai yittu
7. ēriyun katṭuvittu aīamuñ śeyvittān Mā-
8. mindai-nāttu valiyilē Śāttakallâ-tāngi-
9. na vidattu Kātiyānpillai Tanduśeydupatt-
10. ān pūndōṭṭamum ārvaiyum iduvittu īnda vīra-
11. kkallum śeyvittān yī Kkollagāmunda ..
12. daiyān Mādhavanāl tan sthānamlabit

Translation.

Be it well. While the illustrious Pratâpachakravati Śrī Vīra Sômesvaradēva was pleased to rule the earth

In the year 1170 of the Śakas, in the (cyclic) year Kilaka on Thursday the 7th lunar day of the dark half of Pushya, Dhammakattan (charitable) Kollakāmundan belonging to the family of the Āndaiyars in Nanrivāl belonging to Kudugunādu, expended 500 pons and caused a tank to be constructed and also performed works of charity. He set up on the road to Māmīndaināttu at the place called Sāttakallâ-tāngīnavida, a flower-garden in a plot of land which originally belonged to Kātiyānpillai Tanduśeydupattān. He also set up a rest-house ōrvu. This vīrakal was also the work of the said Kollagāmunda.. From Mādhava he obtained his sthāna

Note

The date corresponds to January 7th, 1249 A D, a Thursday in the reign of the Hoysala king Sômesvara

SHIMOGA DISTRICT.

NAGAR TALUK

47

In the village Humcha, in the hobli of Humcha, on a stone set up to the south in the enclosure of the Pancha-basti temple.

Size 4' x 1'—6"

Kannada language and characters.

ನಗರದ ತಾಲ್ಲೂಕು ಹುಂಚದ ಹೋಬಳಿ ಹುಂಚದ ಪಂಚಬಸ್ತಿ ಪ್ರಾಕಾರದ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1½'

ಯಕ್ಷ	ಜಿನ	ಯಕ್ಷಿ.
1 ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರಾ ಸ್ಯಾ	13 ಸ್ವರಕುಲಕಮಳ ಮಾತೃಂಡರುಂ	
2 ದ್ವಾದಾಮೋಘಲಾಂಛನಂ	14 ಶ್ರೀಮದಮರಕೀರ್ತಿ ಯತೀಶ್ವರ ಪ್ರಿ	
3 ಜೀಯಾತ್ಮೈರೋಕ್ಯನಾಧಸ್ಯಸಾ	15. ಯಾಗ್ರ ಸಿಶ್ಯರುಂ ಮೂಲಸಂಘ ಬ	
4 ಶನಂ ಜಿನಶಾಸನಂ	16 ಲಾತ್ಕಾರಗಣಾಗ್ರಗಣ್ಯರುಮಪ್ಪ	
5 ವಿರೋಧಿಕ್ಯತ್ ಸಂವತ್ಸರದ ಆಸ್ವೀ	17 ಶ್ರೀಧರ್ಮ ಭೂಷಣ ಭಟ್ಟಾರಕ ದೇ	
7 ಜ ಬಹುಳ ದಸಮಿ ಸೋಮವಾ	18 ವರಪ್ರಿಯಗುಡ್ಡ ಶ್ರೀಮದಮ	
6 ರದಲು ಶ್ರೀಮದ್ರಾಯ ರಾಜ	19 ರೇಂದ್ರವಂದಿತ ಜಿನೇಂದ್ರ ಪಾದಾರ	
8 ಗುರುಮಂಡಳಾಚಾರ್ಯರುಂ	20 ವಿಂದ ಮಧುಕರನುಂ ಚತುರ್ವಿಧ ದಾ	
9 ಮಹಾವಾದ ವಾದೀಸ್ವರ ರಾ	21 ನ ಚಿಂತಾಮಣಿಯುಂ ಖಂಡಸ್ತುಟಿ	
10 ಯ ವಾದಿ ಪಿತಾಮಹ ಸಕಳ	22 ತ ಜೀರ್ಣಜಿನಾಲಯೋದ್ಧಾರಕನುಮ	
11 ವಿದ್ವಜ್ಞನ ಚಕ್ರವರ್ತಿಗಳುಂ ಶ್ರೀಮ	23 ಪುಟಿಸೆಟ್ಟಿಯಮಗ ಚೋಕಿಸೆಟ್ಟಿ	
12 ದ್ವಾದೀಂದ್ರ ವಿಶಾಲ ಕೀರ್ತಿ ಮ	24 ಯ ನಿಷಿಧಿ	

Note

This record is an epitaph over the tomb of one Chókisetṭi, son of Bitisetṭi who is described as the beloved disciple of Dharmabhūshana-bhattāraka, a bee at the lotus feet of Jinendra, worshipped by the chief of gods, a *Chintāmanī* in dispensing four kinds of gifts and a repairer of dilapidated Jaina temples

No date in terms of the Śaka era is given. The details of dating found in the record are the cyclic year Virōdhikrī and Āśvīja bahula 10 and Sōmavāra. No king is named. But the characters seem to be of the 15th century, and some details are given regarding the spiritual pedigree of Dharmabhūshana-bhattāraka, the donor's preceptor. He is said to belong to the Mūla-sangha, Balātkāra-gana, to be the senior disciple of Amarakīrti, to be the spiritual descendant of Vādīndra, Viśālakīrti, to be the royal preceptor, mandalāchārya (teacher of the kingdom), etc. The names of some of these Jaina gurus are given in an inscription at Humcha itself (E C VIII, Nagar 46). Therein Dharmabhūshana comes after Vādīrāja and he is said to have been revered by the king Dēvarāja. If this Dēvarāja is Dēvarāja I, king of Vijayanagar (1406-1416), Dharmabhūshana's date would fall in the beginning of the 15th century. Nextly his guru Amarakīrti also seems to belong to about the same period as an inscription makes him a contemporary of Lakshmiśēna, Jaina guru, to whose disciple Mānasēna the date S' 1328 or A D. 1406 is given in an inscription (See M.A.R. 1927, P. 62).—

The record begins with the usual praise of Jina-sāsana

48

On the pedestal of the Kshêtrapâla image in the Pârśvanâtha Basti in the same enclosure at Humcha

Kannada language and characters.

ಅದೇ ಹುಂಚದ ಪಾರ್ಶ್ವನಾಥ ಬಸ್ತಿಯ ಕ್ಷೇತ್ರಪಾಲದೇವರ
ಕೆಳಗಣ ಪೀಠದಲ್ಲಿ

1. ಶ್ರೀ ಬೊಮ್ಮರಸನು ರೂಪವ ತಿಡಿದನೂ

Note

This short label on the pedestal of the image names Bommarasa as the sculptor who carved it. The characters belong to the 16th century A.D. The image bears in its right hand a mace and in its left hand, a roundish object

49

At the same village Humcha, on a slab near the northern wall in the enclosure of the Padmâvatî temple.

Size 2' × 1'—4".

Kannada language and characters

ಅದೇ ಹೊಂಬುಚ್ಚದ ಪದ್ಮಾವತೀ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ಉತ್ತರಗೋಡೆಗೆ
ಬರಗಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2' × 1'—4"

1. ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘಲಾಂಛ
2. ನಂ ಜೀಯಾತ್ಮೈಫೋಕ್ಯ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನ ಶಾಸ
3. ನಂ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಸಕ ವರ್ಷ ೧೨೧೭ನೆಯ ಮನು
4. ಮಧ ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ಪಾಡುವ ಬ್ರಹ್ಮಸ್ಥ
5. ತಿ ವಾರದಂದು ಶ್ರೀಮತ್ಪಿದ್ಧಾಂತ ಯೋಗೀಂ
6. ದ್ರ ಪಾದಪಂಕಜಭ್ರಮರ ಬಂಮಗವುಡ ಮ
7. ಹಾ ಪುರುಷೋ . . . ಗತೋನಿಧಿಂ ಸಮಾಧಿನಾ|
8. ನಮನಾರ್ಘ್ಯ ಗುಣಸೇನ ಮುನಿಶ್ಚರಂ
9. ದ್ರಾವಿಡಾನ್ವಯ
10. ಮೌಳಿನಾ

Note.

This inscription records the death by *samādhi* of a person named Bammagavuda, disciple of the Jaina guru named Siddhânta-yôgîndra on S' 1217 Manmatha sam. Chai. su 1 Thursday corresponding to 17th March A.D 1295. The usual stanza in praise of the Jina-śâsana is given at the commencement of the record.

The last four lines are not deeply carved and some of the letters are not clearly legible. The name of Gunasêna-muni, an ornament to the order of Drâvidânvaya is named in these lines. What connection he had with Bammagauda is not stated. Probably he was a Jaina guru who was a teacher of Bammagauḍa.

No king is named in the record.

50

TIRTHAHALLI TALUK.

At Tirthahalli, on a stone set up to the left of the entrance to the Râmachandrâpur Matt.

Size 4' × 2'

Kannada language and characters

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ರಾಮಚಂದ್ರಾಪುರ ಮಠದ ಗೇಟಿಗೆ ಎಡಗಡೆ ಇರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 4'×2'

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರ ಚಾಮರಚಾ
- 2 ರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀಜ
- 3 ಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೩೭೮ ನೆಯ ವರ್ತಮಾನ ಧಾತ್ರ
- 4 ಸಂವತ್ಸರದ ಚಯಿತ್ರ ಸು ೧೦ ಭೌಲಾ ಶ್ರೀಮತು ತೀರ್ಥದಹಳ್ಳಿಯ ಮಠದ ಗಂ
- 5 ಗಾಧರಪುರೀ ಶ್ರೀಪದಂಗಳ ಶಿಷ್ಯರು ಅಮರೇಂದ್ರಪುರಿ ಶ್ರೀಪಾದಂಗಳೂ ರುಕುಶಾಖೆಯ
- 6 ಭಾರದ್ವಾಜಗೋತ್ರದ ಬೊಬ್ಬಿಯ ಶಂಕರ ನಾರಾಯಣನ ಮಗ ವಿರಪ್ಪಗೆ ಕೊಟ್ಟ ಭೂ
- 7 ದಾನ ಶಿಲಾ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ನಮಗೆ ರಾಯರಸಅಂಗಳ ಕೂ
- 8 ಮಾರರು ದೇವರಾಯರಿಂದ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಂಡ ಹೆಗ್ಗೆಯಬ
- 9 ಯಲಗ್ರಾಮದ ಒಳಗೆ ನಾವು ನಿನಗೆ ದಾನವಾಗಿ ಕೊಟ್ಟ ಭೂಮಿಯ ಚತುಸ್ಸೀಮೆ
- 10 ಮೂಡಲು ನಾವು ನಟ್ಟುಕೊಟ್ಟ ಕಲ್ಲಿಂದ ಪಡುವಲು ನಟ್ಟ ಕಲ್ಲುಗಡಿಯೊಳು ನಟ್ಟಕಲ್ಲಿಂ
- 11 ದ ಬಡಗಲು ಪಡುವಲು ನಟ್ಟ ಕಲ್ಲಿಂದ ಮೂಡಲು ಬಡಗಲು ಹರಿಸಹಳಿಯಿಂ
12. ದಂತೆಂಕಲು ಯಂತೀ ಚತುಸ್ಸೀಮೆ ಯೊಳಗುಳ್ಳ ಭೂಮಿಬೀಜವರಿ ಗ್ರಾಮ
- 13 ಖ ೧೦ ಸಲಗೆಯೀಹತ್ತು ಸಲಗೆ ಭೂಮಿಯನೂ ಆ ಅಮರೇಂದ್ರ
- 14 ಪುರಿ ಒಡೆಯರೂ ಆ ರುಕ್ಕು ಶಾಖೆಯ ಭಾರದ್ವಾಜ ಗೋತ್ರದ ಶಂಕರನಾ
- 15 ರಾಯಣನ ಮಗ ವಿರಪ್ಪಗೆ ಶಿವರಾತ್ರೆ ಪುಣ್ಯಕಾಲದಲೂ ಶ್ರೀ ಗು
- 16 ರು ಪ್ರೀತಿಯಾಗಿ ಶ್ರೀ ನರಸಿಂಹೈ ಪ್ರೀತಿಯಾಗಿ ಧಾರೆಯನೆಂದುಕೊಟ್ಟೆ ವಾ
17. ಗಿ ಯೀ ಭೂಮಿ ಯೊಳ ಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣಿ
18. ಆಗಾಮಿಸಿದ ಸಾಧ್ಯವೆಂಬ ಯಂತೀ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಂಮೃವಂ
- 19 ನು ನೀನು ನಿನ್ನ ಸಂತಾನ ಪಾರಂಪರೆ ಯಾಗಿ ಆಚಂದ್ರಾರ್ಕ ಸ್ಥಾ
- 20 ಇ ಆಗಿ ಸುಖದಿಂ ಭೋಗಿಸಿ ಬಹೆರಿ ಆ ಭೂಮಿ ನಿನ್ನ ದಾಯದ್ಯ
- 21 ರ ಸಲಕ್ಕೆ ಸಲ್ಲದು ಯೆಂದು ಆ ಗಂಗಾಧರಪುರಿ ಶ್ರೀ ಪಾದಂಗಳ ಶಿಷ್ಯರು
22. ಅಮರೇಂದ್ರಪುರಿ ಶ್ರೀಪಾದಂಗಳವರು ರುಕ್ಕು ಶಾಖೆಯ ಭಾರದ್ವಾಜ ಗೋತ್ರದ
- 23 ಶಂಕರನಾರಾಯಣನ ಮಗ ವಿರಪ್ಪಗೆ ನಮು ಸ್ವರೂಪಿಯಿಂ ಒಡಂಬಟ್ಟು

- 24 ಸಕರಣ್ಯೋದಕ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ಭೂದಾನ ಶಿಲಾಶಾಸನ ಯಿ
 25 ಂತಪ್ಪದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಶ್ರೀದೇವರಾಯನವರು ನಾರಣಭಟ್ಟ ಉಪಾಧ್ಯ
 26 ರು ಲಿಂಗಂಗಳ ಮಂಚಿಭಟ್ಟರು ಯಿಂತಿವರು ಉಭಯಾನುಮತ
 27. ದಿಂ ಕೆನಹಿಯ ನರಹರಿದೇ (ವ) ನ ಬರಹ ಆ ಕಾರ್ಯಕರ್ತರು ಅಮರೇಂದ್ರಪು
 28 ರಿ ಶ್ರೀಪಾದಂಗಳ ನುಹೆನ್ನದ ಒಪ್ಪ . ಸಾಕ್ಷಿಗಳ ಒಪ್ಪ
 29 .
 30. (ನಾಗರಾಕ್ಷರದಲ್ಲಿ) ನಾಥ ಸ್ವದತ್ತಂವಾಪರದತ್ತಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾ | ಪಟ್ಟಿ
 31 ವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಕ್ರಿಮಿಃ
 32 ದಾನ ಪಾಲನ ಯೋರ್ಮುಘೈ ದಾನಾಭೈಯೋನುಪಾಲನಂ ||

Note

This record which commences with the usual obeisance to the gods Ganâdhipati and Śambhu registers the grant of a plot of land with the sowing capacity of 10 salages by the pontiff of the matt at Tīrthahallī, Amarēndrapuri-śrīpāda, disciple of Gangâdharapuri-śrīpāda to a person named Vithappa, son of Bobbiya Śankara-nârâyana of Rik-śākhā and Bhâradvāja-gôtra. The land is said to have been situated in the village Heggeya-bayalu bestowed as a gift by Dêvarâya, son of Râyarasa on the donor. The boundaries are defined, being mostly stones set up except in the north where the land is said to be situated to the south of the village Harisahallī. The gift was made as an act of devotion to the god Narasimha and on a Śivarâtri day. The usual rights and powers of possession are also stated to have been conferred on the donee except for the stipulation that the land would not be liable to be sold, etc., for the debts of the donee's kinsmen (dâyâdya). The witnesses to the grant are named Dêvarâya, Nâranabhata Upâdhya, Linganna and Manchibhatta. The signatures of the donor and witnesses and the usual imprecatory stanzas conclude the grant.

The date of the record is given as S' 1378 Dhātu sam Chai śu 10 Bhau.: It corresponds to 16th March 1456 A D, a Tuesday (Bhaumavāra).

The donor belonged to the Smârta matt at Tīrthahallī which had Narasimha or Lakshmī Narasimha as the principal deity of worship. At present there is no guru in the Matt. For the guru Amarēndrapuri-śrīpāda see E C VIII, Tīrthahallī 171, 172, 206 and 213. The writer of this grant is named Naraharī of Kesare.

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A copper plate grant dated Ś 1562 in the possession of the Bhāgavata Sampradāya Matt at Mulabāgīl in Tīrthahallī hobli.

Size 8" × 1'

Kannada characters and language

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಮುಳಬಾಗಿಲು ಮರದ ತಾಮ್ರ ಶಾಸನ

ಒಂದು ಹಲಗೆ, ಕನ್ನಡ ಅಕ್ಷರ

ಪ್ರಮಾಣ 8" × 12"

ಒಂದನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ಶುಭಮಸ್ತು ನಮ
- 2 ಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನ
- 3 ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ | ಜಯತ್ಯನಾದಿ ನಿಧನೋ
- 4 ಶ್ರೀಮಾನುಷ್ಯಭಂದ ಸೂಕರಃ ಯಸ್ಯದಷ್ಟಾಮೃಣಾಳೇನ ದ
- 5 ದ್ವೇ ಭೂತಳಪಂಕಜಂ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹ
- 6 ನ ಶಕ ವರ್ಷ ೧೫೬೨ ನೆಯ ವರ್ತಮಾನಕೆ ಸಲುವ ವಿಕ್ರಮ
- 7 ಸಂವತ್ಸರದ ಆಶ್ವಿಜ ಬ ೭ ಅದಿವಾರದಲ್ಲೂ ಶ್ರೀಮತ್ಪರಮ
- 8 ಹೆಂನ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ವರ್ಯ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಪಾರಾ
- 9 ವಾರ ಪಾರೀಣ ಯಮನಿಯ್ಯಮಾದ್ಯಾಷ್ಟಾಂಗಯೋಗ ನಿರತರಾದ
- 10 ಶ್ರೀಮದ್ವಿಶುಧವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರಾದ ಶ್ರೀ
- 11 ಮದ್ರಾಜಾಧಿರಾಜ ಪೂಜಿತ ಪಾದಪದ್ಮರಾದ ಶ್ರೀಂಗೇರಿ ಶ್ರೀಮತು
- 12 ಶಂಕರಭಾರತಿ ಸ್ವಾಮಿಗಳವರ ಪರಂಪರಾ ಶಿಷ್ಯರು ವಿದ್ಯಾನ್ರಸಿಹ್ಯ ಭಾರತಿಸ್ವಾಮಿಗಳ
- 13 ವರಶಿಷ್ಯರು ಅಭಿನವ ನೃಸಿಂಹಭಾರತಿ ಸ್ವಾಮಿಗಳ ಶಿಷ್ಯರಾದ ಶ್ರೀ ಸಚ್ಚಿದಾ
- 14 ನಂದ ಭಾರತಿ ಸ್ವಾಮಿಗಳು | ವಸಿಷ್ಠಗೋತ್ರದ ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ರುಕ್ಕು
- 15 ಶಾಖೆಯ ಚಿಂನ ಭಂಡಾರದ ರಾಮಕೃಷ್ಣಪ್ಪರಸರ ಪುತ್ರರಾದ ಪುರುಷೋತ್ತರಸರ ಪುತ್ರರು ರಾಮಕೃ
- 16 ಷ್ಣಪ್ಪರಸರಿಗೆ ಪಾಲಿಸ್ತ ಭೂದಾನದ ತಾಂಟ್ರ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ | ಮುತ್ತೂರು ಸೀಮೆವ
- 17 ಳಗೆ ನಂಮ ಶ್ರೀಮರಕ್ಕ ಸಲುವನಂಪೆ ಗ್ರಾಮದಲ್ಲಿ ಯೆರಡು ಸಾವಿರ ಅಡಕೆ ಮರ ಆವತ್ತಿನಲ್ಲ |
- 18 ನಡಿಸಿದ ಸಸಿ ೧೭೦ ಉಭಯಂ ಮರ ೨೧೭೦ ಎರಡು ಸಾವಿರದ ನೂರ ಎಪತ್ತು ಮರದ ಕ್ಷೇತ್ರವಂ
- 19 ಶ್ರೀನ್ರಸಿಹ್ಯಪ್ರೀತ್ಯರ್ಥವಾಗಿ ಧಾರೆಯನೆರೆದು ಪಾಲಿಸ್ತವಾಗಿ ಯೀ ಕ್ಷೇತ್ರಕ್ಕೆ ಸಲುವ ಪ್ರಸಿದ್ಧ
- 20 ಚತುಸೀಮೆ ವಳಗಣ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷಿಣಿ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂ
- 21 ಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯವನ್ನು ಆಗುಮಾಡಿಕೊಂಡು ನೀಲು ನಿಂಮ ಸಂತಾನ ಪಾ
- 22 ರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕ್ ಸ್ಥಾಯಿಯಾಗಿ ಸುಖದಿಂ ಅನುಭವಿಸಿ ಕೊಂಡು
- 23 ಸರ್ವ ಮಾನ್ಯವಾಗಿ ಬದ್ಧ ಬಹಿರಿ
- 24 ತೀರ್ಥರಾಜಪುರದಲಿ ನಿಂಮ ತಂದೆಗಳು ಪುರುಷೋತ್ತಮರಸರು ಪ್ರತಿಷ್ಠೆಮಾಡಿದ ಸಚ್ಚಿದಾನಂದೇ
- 25 ಶ್ವರದೇವರ ಅಮೃತಪಡಿ ಮುಂತಾದ ಸೇವೆಗೆ ಪ್ರಾಕು ಧಾತು ಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ೭ ಉ
- 26 ದಾನಮಾಡಿ ಬರೆಸಿಕೊಟ್ಟು ವಿಂಗಡಿಸಿದ ಭೂಸ್ವಾಸ್ಥೆ ನಂಮ ಪರಮಗುರುಗಳು ನಿಂ
- 27 ಮ ತಂದೆಗಳಿಗೆ ಧಾರಾದತ್ತವಾಗಿ ಕೊಟ್ಟು ಬರುವ ವರ್ಷಾಶನದ ಗ ೨೪ ವರಹನ ಬಗ್ಗೆ

ಒಂದನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ

- 28 ಯೀ ನಂಪೆಗ್ರಾಮದಲಿ ನಿಮಗೆ ಪಾಲಿಸ್ತಕ್ಷೇತ್ರದ ಕಳಗೆ ಮರಕ್ಕೆಸಲುವ ಭೂ
- 29 ಮಿಯ ಬೀಜವರಿ ಬ ೨೧ಕ್ಕೆ ಆ ಗ್ರಾಮದ ಬ್ರಹ್ಮನಿಗೆ ಭೂಮಿ ಬ ೧ ನುಳಿದು ಬ ೨೦
- 30 ಯಿಪ್ಪತ್ತು ಖಂಡುಗೆ ಭೂಮಿಯನ್ನು ಶ್ರೀಂಗೇರಿ ಸೀಮೆಯ ಕೆಲ್ಲನಾಡಲಿ ಹೊಂನ
- 31 ಹೊಳೆನಾಡವಳಗೆ ಅರ್ಲಕೊಡಗಿಯ ಕೋಕಿನಲಿ ನಂಮ ಮರಕ್ಕೆ ಸಲುವ ಸುಕ್ಷೇತ್ರ
- 32 ಅಡಕೆಮರ ೯೦೦ ಒಂಭೈನೂರು ಮರದ ಕ್ಷೇತ್ರವನ್ನು ಧಾರಾದತ್ತವಾಗಿ ಕೊಟ್ಟಿದೆವಾ
- 33 ಗಿ ಯೀಗದಕ್ಷೇತ್ರಕೆ ಸಲುವ ಪ್ರಸಿದ್ಧ ಚತುಸ್ಸೀಮೆವಳಗಳ ನಿಧ್ಯಾದ್ಯಷ್ಟಭೋಗತೇಜಸಾಮ್ಯವ
- 34 ನು ಆಗುಮಾಡಿಕೊಂಡು ಈ ಅರ್ಲ ಕೊಡಗಿತ್ತೋಟದಸ್ಥಳಸಿದ್ಧಾಯ ಗ ೧೮ ೨||

- 35 ವರಹ ಧರಣವನು ಕೊಟ್ಟುಕೊಂಡು ಯೀ ನಂಪೆಗ್ರಾಮಕ್ಕೆ ಯೀ ಅರ್ಲ್ಗಕೊಡಗಿತ್ತೋಟಕ್ಕೆ
 36. ಸಹ ಸಲುವ ಯೇನುಂಟಾದ ಸರ್ವಸ್ವಾಮ್ಯವನೂಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ನೀಲು
 37. ನಿಮ ಸಂತಾನ ಪಾರಂಪರೆ ಯಾಗಿ ಆ ಚಂದ್ರಾಕ್ಷರಸ್ಥಾಯಿಗಳಾಗಿ ಸುಖದಿಂ ಬದ್ದು [ಕಿ] ಬಹಿರಿ ಯಂದು
 38 ಧಾರಾದತ್ತವಾಗಿ ಕೊಟ್ಟ ಭೂದಾನದ ತಾಂಬ್ರಶಾಸನ | ಯಿದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು | ಆದಿತ್ಯಚಂ
 39 ದ್ರಾವಣೋನಲಶ್ಚದಾರ್ಭೂಮಿ ರಾಪೋಹ್ರದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ
 40. ಉಭೇಚಸಂಧ್ಯೆ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯಗೃತಂ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾ
 41 ನಾಘ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚೈತಂಪ
 42. ದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹ
 43 ರೇಣ ಸ್ವದತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ತು | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ
 44 ವಸುಂಧರಾಂಪೃಷ್ಠಿ ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಪ್ವಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ |
 45 ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುನ್ಮುಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ |
 46 ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋ ಭೂಯೋಯಾಚತೇ ರಾ
 47. ಮಚಂದ್ರಃ | ಶ್ರೀ ವಿದ್ಯಾಶಂಕರ (ನಾಗರಾಕ್ಷರದಲ್ಲಿ)

Note

This record registers the gift of certain lands in the villages Nampe and Arlakodage by the Srīngēri Matt guru Sachchidānandabhārati, disciple of Abhinava-Nṛsiṃha-bhārati who was a disciple of Vidyā-Nṛsiṃha-bhārati, a spiritual descendant of Śāṅkarabhārati, to a person named Rāmakṛishnapparasā, son of Purushōttamarasā, who was a son of Chinnabhandārada Rāmakṛishnapparasā of Vasishtha-gōtra and Āśvalāyanasūtra. The date of the grant is given as S' 1562 Vikrama sam Āśvīja ba 7 Ādivāra equivalent to Sunday, September 27, 1640 A D.

The details of the lands granted are as follows — (1) A garden in the village Nampe in Muttūr-sime belonging to the Matt and containing 2,000 (ripe) arecanut trees and 170 newly planted young arecanut trees given away with all the rights and powers of possession and free of taxes, (2) A plot of land below the above garden also belonging to the Śrīngēri Matt and having the sowing capacity of 21 khandugas of which land with the sowing capacity of one khanduga was to be set apart for the service of god Brahma in the village. This land was given away in lieu of the annual payment (varshāśana) of 24 varahas granted by the donor's paramaguru (guru's guru) on the 7th lunar day of the dark half of Chaitra in the year Dhātu to the donee's father Purushōttamarasā for the services of food offerings of the god Sachchidānandēśvara he had set up in Tīrtharājapura (Tīrthahalli), (3) A garden containing 900 arecanut trees belonging to the matt and situated in Arlakodagi in Honnaholenād in Kellānād in Śrīngēri-sime and paying a quit-rent of one varaha and 2½ hanas.

The witnesses to this copper śāsana of the gift of land are said to be sun, moon, wind, fire, etc. The usual imprecatory verses follow —

The signature of the donor is given as Śrī Vidyāśankara, which is the name of the principal deity worshipped at Śrīngēri.

The record commences with obeisance to the god Ganâdhipati and two invocatory stanzas in praise of the gods Śambhu and Varâha. The second of these may be translated thus Victory to the Boar, the form of which was assumed out of free will and who bore the lotus the earth with the stalk his tusk.

The titles applied in the present grant to the head of the Srīngêri Matt are : the foremost of the paramahansa-parivrâjakas (ascetics), the crosser of the ocean of pada, vâkya and pramâna, engaged in the eight-fold yôga consisting of yama, niyama, etc., establisher of the pure Vedic Advaita religion (visûdha-vaïdikâdvaita-siddhânta-pratishthâpanâchârya), whose lotus feet are worshipped by great kings. The last of these titles, it has to be observed, is not found in the earlier grants of the Srīngêri Matt (See E. C. VI, Srīngêri inscriptions). The present śâsana appears to be the earliest wherein the Śrīngêri Matt is seen to possess this title. Other grants of this pontiff published in the Kadur District inscriptions of the Epigraphica Carnatica Volume VI are dated from 1652 to 1662 (Śrīngêri 9, 11, 13, 14, 17 and 24)

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A sannad of Krishnarâja Vadeyar III of Mysore dated 1812 in the possession of the Bhâgavata Sampradâya Matt at Mulbâgal in Tirthahalli hobli.

Kannada language and characters.

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಮುಳಬಾಗಿಲು ಭಾಗವತ ಸಂಪ್ರದಾಯದ ಮರದ
ವಿಜಂಟರು ಹಾಜರಾದಿ ಸನ್ನದು.

ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ
ನಾಗರಕ್ಕರದ ಮೊಹರು
ಶ್ರೀ ಚಾಮರಾಜವ
ಡೇರ ತನುಜ ಕೃಷ್ಣ
ರಾಜವಡೇರು

1. ಬನಾಮ| ಅಮೀರಾನೆ ಶಿರಪ್ಪೆದಾರಾನ ಹಾಲಿ
2. ಸ್ತಕ ಬಾಲ ಮೊಕದ್ದಮಾನೆಮುಜಾಯ್ಯತ್ತಾ ಲೋಕೇಕನಬಾ
3. ನಗರ ಸರಕಾರ ದಾರೂರಿಯಾಸತ ಮೈಯಿಶೂರು| ಬಿದಾ
4. ನದದ್ದರಿವಿಲ್ಲ ತಾಲೋಕ ಮಜಕೂರ ಪೈಕಿ ಹುರುಳಿ ಶೀತ್ತು
5. ರಮಾಗಣೆಗೆ ದಾಖಲಾಗಿ ಯಿರುವ ಮುಳಬಾಗಿಲೆಂಬ
6. ಗ್ರಾಮದಲ್ಲ ಯಿರುವ | ಭಾಗವತ ಸಂಪ್ರದಾಯ ಶ್ರೀ ಕೃಷ್ಣಾ
7. ನಂದ ಸ್ವಾಮಿಗಳವರಿಗೆ ಮವುಜೆ ಮಜಕೂರಿನಲ್ಲೂ ಪ್ರಾಕು
8. ರೇಖೆ ಭೂಮಿ ಪುತ್ತಾರ ಯಿದ್ದದ್ದು ಹೈದರಿ ೧೬೦೯೩ಕ್ಕೆ
9. ಹಾಲಿ ಯಿನಾಮತ್ತಿಯಲ್ಲು ಜಾರಿಯಿರುವುದು ೧೨೬೧| =
10. ಭೂಮಿ ಪುತ್ತಾರ ಹೋಗಲಾಗಿ | ಸಾಲಯಾನ ಜೋಡಿ
11. ೩೩ ||೧|| = ಬರುತ್ತಾ ಯಿದ್ದದ್ದು ಸರಿಯಷ್ಟೆ ಅ

12. ಬಗ್ಗೆ ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಹಜೂರಿಗೆ ಬಂದು ಯಿದ್ದು
13. ಶ್ರೀ ಮರದ ಧರ್ಮಕ್ಕೆ ಸಾಲದೆಂದು ಹೇಳಿಕೊಂಡ [. . .]
14.
15. ಂನ್ನು ಶಿರಚ್ಛೇದಾರ ಲೆಖಕೆ ಬರೆಶಿ ಅಸಲು ಸನದು ಶ್ರೀ
16. ಸ್ವಾಮಿಗಳವರ ಮರಕೆ ವಾಪಸು ಕೊಡುವುದು | ಪ್ರಜೋತ್ಪ [ಶ್ರೀ]
17. ಸಂವತ್ಸರದ ಮೂಘ ಶು ೨ ತಾರೀಖು ೧೬ನೆ ಮಾಹೆ [ಜನ]
18. ವರಿ ಸನ್ ೧೮೧೨ನೆ ಇಸವಿ ಖತ್ತು ಮುನಿಶಿ ತಿಮ್ಮಪ್ಪ ಹೆ
19. ಜೂರು (ಬೇರೆ ಅಕ್ಷರದಲ್ಲಿ) ನೂರು ಅರುವರ
20. ಹೆಕ್ಕೆದರಿ ಮೂರು ಹಣ
21. ಹೆಕ್ಕೆದರಿ ನಡಸುಕೊಂಡು ಬ
22. ರುವುದು ಶ್ರೀ ಕೃಷ್ಣ.

Note.

This sannad has been moth-eaten in some places and hence a few letters are lost in the record

It has a seal of Krishnarâja Vadeyar (III), son of Châmarâja Vadeyar, king of Mysore, and is dated 16th January 1812 or the 2nd lunar day of the bright half of Mâgha of the year Pijâôtpatti.

The object of the record is to register the grant by the king of a money payment of an annual sum of 106 Haidari varahas and three hanas to the Bhâgavata Sampradâya Srikrishnânandasvâmi Matt at Mulbâgal now in Tîrthahalli Taluk The Matt used to get formerly from the revenues of the village Mulabâgîl a sum of 160 varahas and three hanas. Deducting out of this 126½ varahas 1¼ hana for inam lands, the Matt used to realise only a net amount of 33½ varahas and 1¼ hanas as *jôdv*. It was now represented by the head of the Matt in person before the Mahârâja that this sum was quite insufficient for carrying on the charitable work connected with the Matt and hence an increase was asked for and was sanctioned by the king. The king's signature and the decree that the government should pay a sum of 106 varahas and three hanas to the Matt occur at the end of the sannad

The clerk who wrote the sannad is named Timmappa

The original sannad was ordered to be given to the donee and a copy directed to be kept in the Shirastedar's files The village Mulabâgîl is said to have belonged to Hurali-Sîttûr mâganî of the Nagar Taluk in the Mysore State.

53

At the village Âraga in the same hobli of Tîrthahalli on a stone lying in front of the Banaśankari temple.

Size 3' × 4'—6"

Kannada language and characters.

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಆರಗದ ಬನಶಂಕರೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ
ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3' x 4'—6" ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ

1.
2.
3. ಸ್ವಸ್ತಿ ಜಯಾಧ್ಯುದಯ ಶಕವರುಷಗಳು ೧೩೨೭
4. ನಯ ಪಾತಿವ ಸಂವತ್ಸರದ ದ್ವಿತೀಯ ಅಷಾಡ ಶು ೧೧ ಬುಧಂದು ಶ್ರೀ ಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಅರಿಯಾ ವಿಭಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂ
5. ಡ ಹರಿಹರ ಮಹಾರಾಯರ ಕುಮಾರ ಪ್ರತಾಪ ಶ್ರೀ ದೇವರಾಯ ಮಹಾರಾಯರು ವಿಜಯನಗರಿಯಲು ಸಿಂಹಾ ಸನಸ್ಥ
- 6 ರಾಗಿ ವಿರೂಪಾಕ್ಷದೇವರ ಸಂನಿಧಿಯಲಿ ವರ್ಣಾಶ್ರಮ ಧರ್ಮಗಳನೂ ಸಧರ್ಮದಿಂ ಪಾಲಿಸುತ್ತ ಸುಖ ಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗಿ
7. . . . ಕಾಲದಲೂ ರಾಯರ ನಿರೂಪದಿಂ ಬಹ್ಮ ಕ್ಷತ್ರಿಯರಪ್ಪ ರಾಯಪ್ಪ ಪೊಡೆಯರ ಬೊಂಮಂಣ ಪೊಡೆಯರ ಮಕ್ಕಳು
8. ವಿರಂಜೋಡೆಯರು ಆರಗದ ರಾಜ್ಯವನು ಧರ್ಮದಿಂ ಪಾಲಿಸುತ್ತಿಹ ಕಾಲದಲೂ ಆರಗದ ಪಟ್ಟಣದ ಹಿರಿಯಂಗಡಿಯ ಶ್ರೀ ಬನದ ದೇವಿಯರಿಗೆ
9. ಧರ್ಮ ಶಾಸನದ ಪಟ್ಟಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ಆರಗದ ವೇಂರೆಯದ ಮುದುವಂಕ ನಾಡೊಳಗಣ ಸಂಕುಹಳಿಯ .
10. ಕಳಗೆ ಬೊಂಮಂಣ ಜಕ್ಕಂಣ ಭಯಿರೇಸ್ವರ
11. . ಕಬು . ಗಟ್ಟಿ ಗ್ರಾಮದ ನ್ನಳ ೩ ನ್ನಳದ . ಕೆಚಿವೊಂದಕ್ಕೆ ಗಾಡಿ ಹೇರು . ಕ್ರಯ ನಾಡು ರಡೆಯ? ಕ್ರಯ ಕಡ್ಡಾಯನಲ್ಲೆ ತ್ತನಲ್ಲೆ ಮೈ ಪೊಂಬಳಿ
12. ಮಳವಯ ಚಿಂಗು ಪ್ರತಿಸ್ತಳ
- 13 ಸುಂಕಕಾರುಕದಿಂದಿರುಪುತಳಿವಾಳಿಕೆ ಅಂತು ೧೨||೧ ಅಕ್ಷರದಲೂ ಹನ್ನೆರಡು ಹೊಂನು ಅಲು ಹಣ ವಿಗಂಸಲುಪ ಭೂಮಿಯ ಚತು
- 14 ಸೀಮೆಯ ವಿವರ ಮೂಡಲು ನಾಕರಸಿಯ ಅರುಪಲ ಗೋನ ತೇಟದ ವ್ರಿತ್ತಿಗದ್ದೆಯ ಗಡಿಯಿಂ ಕಲ್ಲುಕೆಹಿ ೧
15. ತೋಟದ ಕೆಳಗಣ ಗದ್ದೆಯ ಹರವರಿಯ ಪೊತ್ತಿನಲಿ ನಟ್ಟ ಕಲ್ಲು ೧ ತೆಂಕಲು ಹೋಹದಾರಿಯಲು
- 16 ತೆಂಕಲೂ ನಟ್ಟ ಕಲ್ಲು ೧ ಪಡುವಲು ಜಿಗುಳಗೋಡ ಗುತ್ತಿಯ ಮರದ ಹೊಕಳ
17. ವಳ್ಳಿಯ ಗಡಿಯಲೂ ನಟ್ಟ ಕಲ್ಲು ೧ ಬಡಗಲು ಕಬ್ಬುರಕೊಪ್ಪ ನಟ್ಟ ಕಲ್ಲು ೧ ಕರಸಿಯ ತೋಟದಿಂ
18. ಪಡು ಸೀಮೆಯಲೂ ನಟ್ಟ ಕಲ್ಲು ೧ ಯಂತೀ ಚತುಸ್ಸೀಮೆಯೊಳಗುಳ್ಳ ಗಡಿಗ್ರಾಮ ಬೀಜವರಿ ಖ ಗದ್ದೆ ಬೆದ್ದಲು ಹಟ್ಟಿ ಹಕ್ಕಲು ತೋಟ ತುಡಿಕೆ ಹಲಸು
- 19 ಕೊಪ್ಪ ಚಿಪ್ಪ ಮಂದುರುಗ ತೋಟದ ಸರುಹು ಕೆಹಿ ಮುಂತಾದ
- 20 ಅಕ್ಷೀಣ ಅಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟ ಭೋಗ ತೇಜಸ್ವಾಮ್ಯ
21. ಸಹ ದೇವತೆಯ ಶ್ರೀ ಕಾರಿಯವನು ನಡೆಸುವುದಕ್ಕೆ

22. ಟ್ಟ ವಿವರ ಆ ಬನದ ದೇವತೆಗೆ ಶ್ರೀ ಸೂಕ್ತ ಅಭಿಷೇಕ ಭಟ್ಟರಿಗೆ . . .
 ವರಹಗಳ
23. ಅಕ್ಷರದಲು ನಾಲ್ಕು ಹೊಂನು ದೇವತೆಗೆ ಭಟ್ಟ ಗಂ
 ಧಾಕ್ಷತೆಗೆ ಮಂತ್ರಪುಷ್ಪಕ್ಕೆ
- 24 ಧೂಪತ್ತಿಗೆ ನಂದಾದೀಪ್ತಿಗೆ ವರುಷ ೧೦೦ ಗಂ ೧ ನೈವೇದ್ಯ
 ನೈವೇದ್ಯ ಆ
- 25 ಖ|| ಕಂಗ ೨
- 26 ಬ್ರಾಹ್ಮಣ
- 27
- 28 ದೇಯ
29.
- 30
- 31 ಯಾಲಕ್ಕಿಯ ಅಡಕೆಯ ಬಾಳೆಯ
- 32
- 33 ಬನದದೇವತೆಯ
- 34 ಕೃಷ್ಣಭಟ್ಟರಿಗೆ ಮುದುವಂಕನಾಡ ಸಂಕುಹಳ್ಳಿ ಗ್ರಾಮವನು ಮದವಳಿಯ ಮಾಣಿಕ್ಕಗಡೆ ಹಿರಿಯ ಬೊಂಮಂಣ ಜಕ್ಕಂಣ.
 35 ಗಳ ದೇವಪ ಬೊಂಮಂಣ ಬಲಪ್ಪ ಅರಸರು ಕರಣಿಕಯದ ನಾಗಂಣ
- ಜಕಂಣ
- 36 ನೊಳಗಾದ ನಾಡವರ ಕಂ ಗ
 37 ಆ ನಾಡಗೌಡರು ಕೊಟ್ಟ ಪೋರೆಯ ಕ್ರಮವೆಂತೆಂದರೆ ಅರಗದ ಬನದ ದೇವತೆಯ
 ಅಮೃತಪಡಿ ಸಿ
- 38 ವರಹಗೆ ೮ ಕೇರಿಯ ಮಹಾ ಗಳ ಉಭಯಂ ಗ ೧೨ | ಅರಗದ
 ತೋಟದ ಕಾರು
- 39 ಅಂತುವರಹ ಗ ೧೨ || ೧ ಅಕ್ಷರದಲೂ ಹೆಂನೇರಡು ವರಹ ಅಣುಹಣ
 40 ಬೊಂಮಂಣನ ಬಗೆಯ ತೋಟದ ಅಡಕೆಯಮರ
 41 ಹಲಸು ಮೆಣಸು ಮಾಲು ಕಿತ್ತಿಳಿ ಪೊಳಗಾದ ಕೊಪ್ಪ
 42 ಗದ್ದೆ ಬೆದ್ದಲು ಪೊಪ್ಪಾರು ಮಕ್ಕಿಮೊರಡಿ ಹಕ್ಕಲು ಸರುಹು
 43 ಭೂಮಿಯೊಳಗುಳ್ಳ ಭೂಮಿಗ ಕುಳತ್ತಿಲಗಕೆಯ ? ಬೊಂಮಂಣ ಹೆಗಡೆ
 44 ಜಕಂಣ ಕಾಮಂಣಗಳ ಬಗೆಯ ಕೇರಿಯ ಸಿವಸರಗಕ್ಕೆ ಗಂ||
 45 ಬಳಿಯ ಅಂತು ಕುಳ ಕುಳಕ್ಕೆ ಹೊದಕೆಮಗಮೆ
 46 ಗ್ರಾಮಗಳ ಹೊಂಬುಳಿಹೊಂಮಾಲು ಬಿಟ್ಟ ಸೊಲಗೆ
 47 ಮಳವ್ರಯ ಗ ೧೨ || ೧ ವಿನ ಭೂಮಿಯನೂ ಬನದ ದೇವತೆಗೆ ಯೂ
 48 ಭಟ್ಟರಿಗೂ ಧಾರೆಯನೆಡದು ಆ ಚಂದ್ರಾಕ್ಷಸ್ಥಾಯಿ ಹಾಗೆ ನಡೆಸಿಕೊಟ್ಟು
 49 ಗಂಡು ಹೆಣ್ಣು ಅಳಿಯಂದಿರು ಮೊಕ್ಕಳು ಸಲುವರರು
 50 ಬಂಧುಗಳು ಸಹ ಸರ್ವಾನುಮತದಿಂ ಬನದ ದೇವತೆಗೂ ಕೃಷ್ಣ ಭಟ್ಟರಿಗೆಯುಂ
 51 ಮುಂದಿಟ್ಟು ಕೊಟ್ಟ ಶ್ರೋತ್ರಿಯ ಲೂರಗೂಡಿ
 52 ಬಯಿಚಂಣ ಹೆಗ್ಗೆ ಡೆ
 53. ಹೆಗಡೆಯ ನಾಗಂಣ ಯಿಂತಪ್ಪದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಸಿಂಗಂಣನ ಬರಹ ಅರಗದ
 54 ಶ್ರೀ ಭಯಿರವ ದೇವರು ಶ್ರೀ ಭಯಿರವ ದೇವರು ಶ್ರೀ ಭಯಿರವ ದೇವರು ಶ್ರೀ ಭಯಿರವ ದೇವರು ಶ್ರೀ ಭಯಿರವ ದೇವರು
 ದೇವರು

55. . . . ಶ್ರೀ ಭಯಿರವ ದೇವರು ಶ್ರೀ ಭಯಿರವ ದೇವರು ಶ್ರೀ ಭಯಿರವ ದೇವರು ಶ್ರೀ ಭಯಿರವ ದೇವರು
ನಾಕ್ಷಿ
56 ಗಳೊಪ್ಪ ಶ್ರೀ ಶಂಕರದೇವರು ಶ್ರೀ ಮದನಂತ ನಾಥದೇವರು ಶ್ರೀ ವೀರಭದ್ರದೇವರು ಶ್ರೀ ರಾಮಯ್ಯ ದೇವರು
ಶ್ರೀ ಭಯಿರವ ದೇವರು ಶ್ರೀ ಕಲ್ಲನಾಥದೇವರು
57 . . ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note

This inscription is much worn out and several letters are either lost or are illegible.

It seems to record the grant of some lands in the village Kabugatta belonging to Sankuhali in Muduvankanad in Âragada-ventheya of the annual revenue of 12 varahas and six hanas for the services of food-offerings, sandal-paste, coloured rice, *mantra-pushpa* (repetition of certain mantras after offering lights to the god), incense, perpetual lamp, etc., to the goddess Banada-dêvi (called popularly Bana-*śankali* lit Forest goddess) in Huiyangadi (division) of the town of Âraga. The donors are stated to be Bommannaheggade, Jakkanna, etc. One Krishnabhatta is mentioned along with the goddess Banada-dêvi as the donee and the land given to him is named Srôtriya-guttage. Probably he was entrusted with the management of the temple of Banadadêvate in Âraga. We have another grant to the same temple on another slab in the same place dated S' 1326 (E C VIII, Tirthahalli 13).

The present inscription is stated to have been issued during the reign of the king Dêvarâya (I), son of Harihara (II), at Vijayanagar and the governorship of the Âraga kingdom by Vithannoodeyar son of Râyappa Vodeyar's (nephew) Bommanna Vodeyar. It is dated S' 1327 Pârthiva sam dvitîya Âshâdha śu 11 Bu corresponding to Wednesday 8th July 1405, A D.

54

At the village Âgunbe, in the hobli of Âgunbe in the floor of the mukhamantapa of the Gôpâlakrishna temple.

Kannada language and characters.

ಅಗುಂಬೆ ಹೋಬಳಿ ಅಗುಂಬೆ ಗ್ರಾಮದ ಗೋಪಾಲಕೃಷ್ಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ
ಮುಂದೆ ಬರೆದಿರುವುದು

1. ಬೊಮ್ಮರಸ ಹೆಗಡೆಸೆವೆ
2. ಂ ನಿರ್ವಿಘ್ನ ಮಸ್ತೂದೇವರ ಮೊಖಮಂಟಪಕ್ಕಿದ್ದಲ್ಲಿ
3. ಂ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದಲ್ಲಿ ಕೊಟೆಯಣ ಹೆಗಡೆಯ
4. ಂ ಬೊಮ್ಮಗಳು ದುಗಂಮನು ಉಂನ್ನುತವಾಗಿ ಕಟ್ಟಿಸೆವೆ (ಇದರ ಕೆಳಗೆ ಎರಡು ಭಕ್ತ ವಿಗ್ರಹಗಳಿವೆ).

Note

This records some repairs to the temple effected by Bommarasaheggade and Duggamma, grand-daughter of Kôtiyana-heggade. It is stated that the *mukhamantapa* had sunk down and that Duggamma rebuilt it, raising the level. The

date given is only the cyclic year Śīṃukha and no other details are found. The characters seem to belong to the 18th century and Śīṃukha may probably be equivalent to 1753 A D.

55

In the same temple of Gôpālākṛishna at Āgumbe, on the cross-beam in the *chandraśāle*

Kannada language and characters

ಅದೇ ಗೋಪಾಲ ಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ಚಂದ್ರಸಾಲೆಯ ಜಗಲಿಯ ಅಡ್ಡ ತೊಲೆಯ ಮೇಲೆ ಬರೆದಿರುವುದು

॥ ದುರ್ಮತಿ ಸಂಘಾ ಶುಭಾ ನಾ ಸದಯಂಣಹೆ ॥ ಅ ರಾಮಣ್ಣ ಹ ಸೇವೆ ॥

Note

This records the construction of the porch by Rāmanna-heggade, *alya* (son-in-law) of Sadayanna-heggade on a Sunday in the bright half of Phālguna in the year Durmatī. The characters seem to be of the 19th century and Durmatī may correspond to A D 1861 and Phālguna śuddha of the year may be equivalent to the month of March 1862 A D.

56

At the same village Āgumbe, on a pillar to the south of the main entrance to the temple of Gôpālākṛishna.

Kannada language and characters

ಅದೇ ಅಗುಂಬೆಯ ಗೋಪಾಲಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ದಕ್ಷಿಣದಿಕ್ಕಿನ ಕಂಬದ ಮೇಲೆ ಬರೆದಿರುವುದು

- 1 ನಿರ್ವಿಘ್ನಮಸ್ತು
- 2 ಶ್ರೀಮುಖಸಂವತ್ಸ
- 3 ರದ ಶ್ರವಣಮಾ
- 4 ಸದ್ಗುಣಹಚ್ಚಿ
- 5 ಯದೇಸದವರು

- 6 ನಾಚ್ಚಾದೇವೈ
- 7 ವಂಮನ ಪೊಂ
- 8 ಮಗಳು ದೇವಾ
- 9 ಯನವರಸೇವೆ

Note.

This records the construction of the main doorway of the temple by a woman named Dêṃâyī, grand-daughter of Nâchchâ Dêvyevamma belonging to the district of Hechche in the month Śrāvana of the year Śīṃukha.

The characters seem to belong to the end of the 16th century and the date may be equivalent to August 1573. Hechche is a village in the Sorab Taluk, Shimoga District.

On a māstikal near the Tirthahalli Road at the village Mēgarvalli in the hobli of Āgumbe

Size 3'—4" × 1'—6".

Kannada language and characters.

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಆಗುಂಬೆ ಹೋಬಳಿ ಮೇಗರವಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ತೀರ್ಥಹಳ್ಳಿಗೆ ಹೋಗುವ ರಸ್ತೆಯ ಪಕ್ಕದ ಕಾನಿನಲ್ಲಿರುವ ಮಾಸ್ತಿ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'—4" × 1'—6"

- | | |
|------------------------------------|-------------------------------------|
| 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ | 6. ಹಾರಾಯರು ವಿಜಯನಗರಿಯ ಸಾಂಬ್ರಾಜ್ಯಂ |
| 2 ಸಕ ವರುಷಂಗಲು ಗಿರ್ವಿನೆ ವರ್ತಮಾ | 7. ಗೆಯುತ್ತಿರಲು ರಾಯಪ್ಪವಿರಂಣ |
| 3 ನದ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಭಾದ್ರ | 8. ವೊಡೆಯರು ಅರಗದ ರಾಜ್ಯವ ನಾಳು |
| 4 ಪದ ಸು ಜಿ ಶ್ರೀ ಮತು ರಾ ಜಾಧಿ ರಾಜ | 9. ತುಮಿರಲು ಮೇಗರವಳ್ಳಿಯ ನಾಗಕ್ಕಮಹಾಸತಿ. |
| 5. ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪದೇವಮ | |

Translation

Obeisance to Ganâdhipati. On the 5th lunar day of the bright half of Bhâdra-pada in the year Hēmalambi, the 1339th year of Saka, while the illustrious rājâdhirâja rājaparamêśvarî virapratâpa Dēvarâja-mahârâya was ruling in Vijayanagar.— while Râyappa Vithanna Vodeyar was ruling the kingdom of Āraga —

Nâgakka of Megaravalli became mahâsati.

Note.

This records the death of a woman named Nâgakka belonging to the village Megarvalli by the rite of *sati*. The date of her death is given as S' 1339 Hēmalambi Bhâdra śu 5, which corresponds to 17th August 1417 A.D. The king at this time is stated to be Dēvarâya-mahârâya or Dēvarâya I, king of Vijayanagar, and Vithanna Vodeyar is named as the governor of the Āraga kingdom. Āraga is a village in the Tirthahalli kingdom and the Araga kingdom included Tirthahalli and the surrounding districts. Vithanna Vodeyar was the governor of this province from 1403 to 1417.

On a slab standing in the garden of Appanna Heggade in the village Mēgarvalli, in the hobli of Āgumbe.

Size 6' × 3'

Nāgarī characters and Kannada language.

ಅದೇ ಮೇಗರವಳ್ಳಿ ಗ್ರಾಮದ ಪೆಟೇಲ್ ಅಪ್ಪಣ್ಣ ಹೆಗ್ಗಡೆಗಳ ಮುಂಡವಳ್ಳಿ ತೋಟದಲ್ಲಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 6' x 3'

ಕನ್ನಡ ಭಾಷೆ ನಾಗರಾಕ್ಷರ

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ! ಶ್ರೀಗುರುಭ್ಯೋನಮಃ! ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾ
- 2 ಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ [ಶಂ]ಭವೆ ಪಾತುಪೋ ಜಲದಶ್ಯಾಮಾ ಶಾರ್ಙ್ಗಜ್ಯಾ
ಪೂತಕರ್ಕ್ಕಶಾಃ ತ್ರೈಲೋಕ್ಯ
3. ಮಂಟಪಸ್ತಂಭಾಶ್ಚತ್ವಾರೋ ಹರಿಬಾಹವಃ! ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಕ ೧೩೫೭ನೆಯ ಆನಂದಸಂವತ್ಸರದ
.
- 4 ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವಿರಜಮ್ಮಡಿ ದೇವರಾಯ ಮಹಾರಾಯರು ವಿಜಯನಗರಿ
ಯಲ್ಲು ಶ್ರೀ ವಿರೂಪಾ
5. ಕ್ಷದೇವರ ಸನ್ನಿಧಿಯಲು ವರ್ಣಾಶ್ರಮ ಧರ್ಮಗಳನು ಪರಿಪಾಲಿಸುತ್ತ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ಸಾಮ್ರಾ
ಜ್ಯಂಗೈಯುತಿ
6. ಪುಲ್ಲ ಆ ದೇವರಾಯರ ನಿರೂಪದಿಂ . ಭಾರದ್ವಾಜಾನ್ವಯ ರಾ
- 7 ಯಪ್ಪ ಒಡೆಯರ ಕುಮಾರ ಕುಮಾರ ಸಿರಿಗಿರಿನಾಥ ಒಡೆಯರು ಅರಗದ ರಾಜ್ಯವ ಪರಿಪಾಲಿಸುತ್ತಿ
8. ಪುರ್ ಕಾಲದಲು ಅರಗದ ವೇಂರೆಯದ ಸಾಂತಣಿಗೆಯ ನಾಡ ಮದವಳಿಗೆಯ ನಾಡ ಮೇಗರವಳ್ಳಿಯ ಗ್ರಾಮದ
9. ಹೆಗಡೆಯ ಅಳಿಯ ಬೈರಣಹೆಗಡೆ ಸಂಕಹೆಗಡೆ ಸಿರಗೊಟ್ಟ ಪಹೆಗಡೆ ದೇವಣಹೆಗಡೆಯ ಜಕ್ಕರಸಹೆಗಡೆ
- 10 ಗಡೆನಾಗಣ ಹೆಗಡೆ ಜನ್ನವೆಗಡೆ ವೆಗಡೆ ಲಕಪ್ಪ ಹೆಗಡೆ ತಾಯಿ .
11. ದೇವಪ್ಪ ಹೆಗಡೆ ಇವರೆಲ್ಲರೂ ಏಕಸ್ತರಾಗಿ ಸರ್ವಾನುಮತದಿಂ ಯಜನ ಯಾಜನ ಅಧ್ಯಯನ ಅಧ್ಯಾಪನ ದಾನ
ಪ್ರತಿಗ್ರಹಗಳೆಂಬ ಪುಟ್ಟ
- 12 ಮನಿರತರ ಶ್ರೀ ಶುದ್ಧ ಶೈವಾಗಮ ವಾದ್ಧಿಸುಧಾಕರ ಹರಿತ ಗೋತ್ರ .
- 13 ರಮಕಳು ದೇವಂಣ ಅರಾಧ್ಯರಿಗೆ ಕೊಟ್ಟ ಸ್ತೋತ್ರಗುತ್ತಿಗೆಯ ಭೂಧಾನ ಶಿಲಾ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
- 14 ಮುಡವಲ್ಲಗೆ ಒಳಗೆ ಉಳ ಮೇಗರವಳ್ಳಿಯನು ನಾಲು ನಿವಗೆ
- 15 ಚತುಸ್ತೀಮಯ ಎವರ ಮೂಡಲು ಕಡೆಯಮೇಲೆ ನಟ್ಟ ವಾಮನ ಮುದ್ರೆಯ ಕಲ್ಲು ನಿರೇರ್ಪಕಲು .
- 16 ಮನ ಮುದ್ರೆಯ ಕಲ್ಲಿನ ನಿರೇರ್ಪಕಲಿಗೆ ಪಡುವಲು ಗುಡ್ಡೆಯ ಮೇಲೆ ನಟ್ಟ ವಾಮನ ಮುದ್ರೆಯ
- 17 . . . ಭೂಮಿ ಹರವರಿ ಯಂತೀ ಚತುಸ್ತೀಮಯ ಒಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ
- 18 ಸಿದ್ಧಸಾಘ್ಯ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಭೋಗಿಸಿ ಆ ಭೂಮಿಯಲಿ ಕ್ರಯದಾನ
19. ಡಿಕೆಯ ಮಾಡಿಕೊಂಡು ಅಲ್ಲಿ ಉಳ್ಳ ಗಡ್ಡೆ ಬೆಡ್ಡಲು ತೋಟ್ಟ ಚಪ್ಪಗೃಹಾರಾಮ ಕಾರುಕ .
20. ಎಲಗೂಡಿ ನಾಡಕಬುಕಲವೆ ಕುಮರಿಕೋಹುಮಕ್ಕಿ ಹಕ್ಕಲು ಬಾಲದೇರೆ ಮಗ್ಗದೇರೆ ಕಾಡಾರಂಬ ನಿರಾರಂಬ
21. ನಾಲು ಗುತ್ತಿಗೆಯಾಗಿ ಕೊಟ್ಟ ಮೂವತ್ತು ಹಣವಿನ ಸಿದ್ಧಾಯವನು ಮರ್ಯಾದೆಯಲು ನಡಸಿ
ಬಹಿರಿ
22. ಡಗೆ ಕೊಡುವೆವು ಬಹಳು ಹಣ ಕಾವಣ ಹೆಗಡೆಗೆ ಕೊಡುವೆವು
23. ದು ಹಣವೆನ್ನು ನಲು ಒಡಂಬಟ್ಟು ಕೊಟ್ಟ ಮೂವತ್ತು ಹಣವುಳ್ಳ ಅರಮನೆಯಿಂದ ಬಂದ ಹದಿಕೆ ಹೊದಿಕೆ ಮಗಮ
. . . ಸಿದ್ಧಾಯ ಮನೆವಾರ್ತೆ ಹಣಕಾಹುಕಾಣಿಕ
24. ಕಡಾಯ ಬಾಳವಾಳಿಗೆ ಉಡುಗರೆ ಉಲುಪು ಮನೆದೇರೆ ಅಳಿಲು ಅನ್ಯಾಯ ಮುಂತಾದ ಸರ್ವಬಾಧೆಯ . . .
. . . ನಾಲು ನಿವಗೆ ಒಡಂಬಟ್ಟು ಕಟ್ಟಿಕೊ
25. ಟ್ಪ ಮೂವತ್ತು ಹಣವನು ನವಗೆ ಕೊಟ್ಟು ಆ ದೇವಂಣ ಅರಾಧ್ಯರು ಮುಡಮೆಯಲಿ ಭೂಮಿಯನು ಅನುಭವಿಸಿ
ಕೊಂಡು ಬಹಿರಿಯೆಂದು ಆ ಬೈಚಂಣ ಹೆಗಡೆ ಕೋಟ್ಟ

26. ಪ ಹೆಗಡೆ ಅಳಿಯನ ಹೆಗಡೆ . ಬೈಚಂಣ ಹೆಗಡೆ ನಾಗಪ್ಪ ಹೆಗಡೆ ಕಡಹೆಗಡೆ ಕೋಟಿಹೆಗಡೆ ಲಕ್ಕಹೆಗಡೆ ದೇವಪ್ಪ ಹೆಗಡೆ ಮುಂತಾದ

27 ಎಲ್ಲರು ನಂಮ ಸ್ತ್ರೀಪುತ್ರ ಜ್ಞಾತಿ ಸಾಮಂತ ದಾಯಾದ್ಯಾನು ಮತದಿಂದ ಅಳಿಯಂದಿರು ಮಕ್ಕಳು ಗೋತ್ರ ಬಂಧುಗಳು ಹಾವ್ಯವರನು ಕೂಡಿಕೊಟ್ಟು ದೇವಂಣ್ಣ ಆರಾ

28 ಧೈರಿಗೆ ಮಹಾದೇವರು ಪ್ರೀತಿಯಾಗಿ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸಂತಾನ ಪರಂಪರೆಯಾಗಿ ಆ

29 ಧಿಕ್ರಯದಾನ ಪರಿವರ್ತನಕೆ ಸಲುವಂತಾಗಿ ಸುಖದಿಂ ಭೋಗಿಸಿ ಬಹಿರಿಯೆಂದು ನಂಮ ಸ್ವರುಚ್ಯಾ ಒಡಂಬಟ್ಟು ಕೊಟ್ಟ ಶ್ರೋತ್ರ ಗುತ್ತಿಗೆಯ ಭೂದಾನದ ಶಿ

30 ಲಾ ಶಾಸನದ ಪಟ್ಟಿ ಸಾಕ್ಷಿಗಳು ಅರೆಮಾನಿಯ ನಾಗಪ ಹೆಗಡೆಯರು ಹೊಕುವಲಿಯ ಬೊಪ್ಪಹೆಗಡೆ ಅಣ್ಣನ ವಲಯ ತಿರುಮಹೆಗಡೆ

31. ಹೆಗಡೆ ಅಂತೊಪುದಕ್ಕೆ ಮಣಪನ ಬರಹ ಮೇಗರವಳ್ಳಿಯ ಬೈಚಣ್ಣಹೆಗಡೆ ಕೋಟಪ್ಪಹೆಗಡೆ ಮುಂತಾದ ಆ ಕರ್ತೃ ರುಗಳ ಒಪ್ಪ ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮ

32. ಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು

33 ಸಾಕ್ಷಿಗಳೊಪ್ಪ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

34 ಸೈಸ್ತಿಶ್ರೀಜಯಾಭೈದಯ ಶಕವರ್ಷ ೧೩೫೭ನೆಯ ಆನಂದಸಂವತ್ಸರದ ವೈ [ಶು]ದ್ಧ ೩ ಸೋಲಿ ಆರಗದ ಪೇಂರೆಯದಸಾನಾಣಿಗೆಯ

35. ನಾಡಿಗೆ ಮುಖ್ಯವಾದ ಕೋಡಲನಾಡ ಮೇಕ್ರವಳ್ಳಿಯ ತೈಲಪಹೆಗಡೆಯರ ಅಳಿಯನಾಗಪಹೆಗಡೆಯರು ಅವರ ತಮ್ಮ ಜಕಣಹೆಗಡೆ ನಾ

36 ವಪ್ಪಹೆಗಡೆ ಬೊಂಮರಸಹೆಗಡೆ ತಿರುಮಹೆಗಡೆ ತೈಲಪಹೆಗಡೆ ಕೋಟಪ್ಪಹೆಗಡೆ ಸಣ್ಣ ತೈಲಪಹೆಗಡೆ ಜೊಮ್ಮಕ್ಕಳು

37. ಮಾದಪಹೆಗಡೆ ಬೊಂಮಣಹೆಗಡೆ ಇಂತು ಇವರೆಲ್ಲರು ತಮ್ಮಲ ಏಕಸ್ತರಾಗಿ ತಮ್ಮ ಅಳಿಯಂದಿರು ಮಕ್ಕಳು ಗೋತ್ರಬಂಧುಗಳು ಸಲ್ವಬಪ್ಪವರ ಆ

38. ನುಮತದಿಂದ ಬಸ್ರವಾಲ ಯಜನ ಯಾಜನ ಅಧ್ಯಯನ ಅಧ್ಯಾಪನ ದಾನಪ್ರತಿಗ್ರಹ ಯಂತ್ರ ಮಂತ್ರ ತಂತ್ರ ಚಿಂತಾ ಮಣಿ ಶ್ರೀ ಶುದ್ಧಶೈವಾಗಮಾರ್ಯ ಚ

39 ಕ್ರಮಗಳಹ ಹರಿತಗೋತ್ರದ ಬುಕ್ಕಾಣಿಯ ವಿಶ್ವನಾಥಾಚಾರ್ಯರ ಮಹೇಶ್ವರ ದೀಕ್ಷಿತರ ಮಕ್ಕಳು ದೇವಂಣ್ಣ ಆಚಾರ್ಯರಿಗೆ ಕೊಟ್ಟ

40 ಸೂತ್ರಗುತ್ತಿಗೆಯ ಭೂದಾನ ಶಿಲಾಶಾಸನ ಪಟ್ಟಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ತೈಲಪಹೆಗಡೆ ತಮ್ಮ ಸೊಸೆ ನಾಗಮ್ಮ ಹೆಗಡೆಗೆ ಕನ್ಯನವಾಗಿ ಕೊ

41 ಟ್ಪ ಮದವಳಿಗೆಯ ನಾಡೊಳಗೆ ಅಣಪವಳಿಯ ಗ್ರಾಮಕ ಸಲುವ ಮದವಳಿಯ ತಮ್ಮ ಭೂಮಿನು ನಾಗು ನಿವಗೆ ಸಹಿರಂಣ್ಣೋದಕ ದಾನಧಾ

42 ರಾಪೂರ್ವಕವಾಗಿ ಆರುಹೊಂನು ಏಳುಹಣವಿಗೆ ಶ್ರೋತ್ರ ಗುತ್ತಿಗೆಯಾಗಿ ಕೊಟ್ಟವಾಗಿ ಆ ಭೂಮಿಯ ಚತುಸ್ತೀ ಮೆಯ ವಿವರ ಮೂಡಲು ಮೇ

43 ಗರವಳಿಯಲಿ ನೆಟ್ಟವಾಮನಮುದ್ರೆಯ ೪ ಕಲಿನ ನೀರೆರಕದಿಂ ಪಡುವಲುಕಲ್ಲು ಮೇಗ್ರವಳ್ಳಿಯ ಬೈಚಣ್ಣಹೆಗಡೆ ನಿಮಗೆ ಕೊಟ್ಟ ಭೂಮಿಯಿಂ

44 ಬಡಗಪಡುವಲು ಗುಡ್ಡದಹಿಂದೆ ನೆಟ್ಟ ವಾಮನಮುದ್ರೆಯ ೨ ಕಲ್ಲಿನಿಂದಿಂ ಮೂಡಬಡಗಲು ಹಳದಿಂದಂ ತೆಂಕಲಂತು ಈ ಚತುಸ್ತೀಮೆಯ ಬಳಿಗೆ ಉ

45 ೪ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣಿ ಆಗಾಮಿ ನಿಧಿಸಾಧ್ಯ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಭೋಗಿಸಿ ಈ ಭೂಮಿ ಯಲಿ ಕೆರೆಯ ಕ

46 ಟ ಅಡಕೆ ತೆಂಗು ಬಾಳೆ ಬದನೆಯ ತೋಟ ತುಡಿಕೆಯ ಮಾಡಿಕೊಂಡು ಆ ಹೊಲಗದ್ದೆ ಬೆದ್ದಲು ಕೊಪ್ಪವಪಾರು ಗೃಹಾರಾಮ ಹಲಸು ಮಣಸು

47. ಎಲಗುಡಿ ಮಾಲು ಕಬು ಕಲವೆ ಕುಮರಿಕೋಹುಮಕ್ಕೆ ಹಕ್ಕಲು ಕಾಡಾರಂಭ ಮುಂತಾದ ಏನುಳ ಬೆಳೆಯ ಬಿತ್ತಿ ಬೆಳೆದು ಕೊಂಡು ಈ ಗ್ರಾಮಕ್ಕೆ

48 ಸಲುವ ಕಾರುಕ ಗ್ರಾಮಗದ್ಯಾಣ ಮಗ್ಗದೆರು ಮುಂತಾದ ಏನುಳ ಸರ್ವಸ್ವಾಮ್ಯವನು ನೀವು ಆಗುಮಾಡಿ ಕೊಂಡು ನಾಲು ಗುತ್ತಿಗೆಯಾಗಿ ಕಟ್ಟಿ

49 ಕೊಟಿ ಅರುಹೊನ್ನು ಏಳುಹಣವನು ಅನಂದ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ಪಾಡ್ಯಾರಭ್ಯವಾಗಿ . . . ಮರ್ಯಾದೆಯಲಿ ಪ್ರತಿ

50 ವರ್ಷ ನಾಗಂಣ ಹೆಗಡಿಯ ಮಕ್ಕಳು ತಿರುಮಹೆಗಡೆ ತೈಲಪಹೆಗಡೆಯರಿಗೆ ಕೊಡುವಿರಿ ಹೊನ್ನುಳಿದ ? ಸಿದ್ಧಾಯದ ಆ

51. ರ್ತು ಹೊನ್ನು ಏಳುಹಣ ಅಲ್ಲಿಂದ ಮೇಲೆ ಸರ್ವ ಹದಿಕೆ ಹೊದಿಕೆ ಮಗಮ ಬಿಟ್ಟಿ ಬಿದಾರ ಕಡ್ಡಾಯ ಕಾಣಿಕೆ ಸಿದ್ಧಾ

52 ಯ ಬಿರಾಡ ಅಟ್ಟದ ಕಾಣಿಕೆ . . . ಏನುಳ ಸರ್ವಬಾಧೆಯನು ನ

53. ಉ ನಿವಗೆ ಪರಿಹರಿಸಿಕೊಟ್ಟು ನಾಲು ನಿವಗೆ ಒಡಂಬಟ್ಟು ಕಟ್ಟಿಕೊಟ್ಟ ಅರುಹೊನ್ನು ಏಳುಹಣವ ಕೊಟ್ಟು ಆ ದೇವಂಣ ಆರಾಧ್ಯರು ಸುಖ

54 ದಲಿ ಈ ಭೂಮಿಯ ಅನುಭವಿಸಿ ಬಹಾಂತಾಗಿ ಆ ಬೈ ಹೆಗಡೆಯರ ತಮ ಬಕ್ಕಣ್ಣ ಹೆಗಡೆ ಸೋವಣ್ಣ ಹೆಗಡೆ ಬೊಮ್ಮರಸಹೆಗಡೆ ಆ

55 ಳಿಯಂದಿರು ತಿರುಮಹೆಗಡೆ ತೈಲಪಹೆಗಡೆ ಪೈದ್ಯಪಹೆಗಡೆ ಸಣ್ಣಲಕ್ಕಪಹೆಗಡೆ ಮೊಮ್ಮಕ್ಕಳು ಮಾಡಪಹೆಗಡೆ ಕಾಮಣ್ಣಹೆಗಡೆ ಮುಂತಾ [ದ]

56 ಎಲ್ಲರು ತಮ್ಮ ಸ್ತ್ರೀಪುತ್ರ ಜ್ಞಾತಿ ಸಾವಂತ ದಾಯಾದ್ಯನುಮತದಿಂದ ಅಳಿಯಂದಿರು ಮಕ್ಕಳು ಬಂಧುಗಳು ಈ ಭೂಮಿಗೆ ಸಲ್ಪ ಒ ನು ಕೂಡಿಕೊಂಡು

57 ದೇವಂಣ ಆರಾಧ್ಯರಿಗೆ ಶ್ರೀ ಮಹಾವಿಷ್ಣು ಪ್ರೀತ್ಯರ್ಥವಾಗಿ ಶ್ರೋತ್ರ ಗುತ್ತಿಗೆಯಾಗಿ ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಆಚಂದ್ರಾರ್ಕ್

58 ಸ್ವಾಮಿಗಳಾಗಿ ಸಂತಾನಸಂಪರೆಯಾಗಿ ಕ್ರಯದಾನ ಪರಿವರ್ತನಕ ಸಲುವಂತಾಗಿ ಸುಖದಿಂ ಭೋಗಿಸಿ ಬಹಿರಿ ಯೆಂದು ನಮ

59 ಸ್ವರುಚ್ಯಾ ಒಡಂಬಟ್ಟು ಕೊಟ್ಟ ಶ್ರೋತ್ರ ಗುತ್ತಿಗೆಯ ಶಿಲಾಶಾಸನದ ಪಟ್ಟಿ ಯಿಂತಪ್ಪದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಅಲಮಾನಿಯ ನಾ

60 ಗಪಹೆಗಡೆ ವೊಪ್ಪ ಮೇಗರವಳಿಯ ಬೈಚಪ್ಪಹೆಗಡೆಯರ ಗಡಿಯ ಮಗ ಕೋಟ್ಟಪ ಹೆಗಡೆ ಅಳಿಯ ಅ

61 ರಸ ಹೆಗಡೆ . . . ಯಿಂತಪ್ಪದಕ್ಕೆ ಅರಸಪಹೆಗಡೆಯರ ಸ್ವಹಸ್ತದ ಬರಹ ಶ್ರೀ ಬೊಪಹೆಗಡೆಯರು ಮೊದಲಾದ ಕರ್ತರು ಗ

62 ಳೊಪ್ಪ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ

63 ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಗಳೊಪ್ಪ ಶ್ರೀ ಕೊಂತಿ ದೇವಿ ಶ್ರೀ ಮ

64. ಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಕಾರ್ತಿಕಸ್ವಾಮಿ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇಕವಸುಂಧರಾ

65. ಪಟ್ಟಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣ್ವಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ! ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಶ್ರಯೋನು ಪಾ

66 ಲನಂ ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ ಈ ಧರ್ಮವನು ಅಳುವಿದೋರು ವಾರಣಾ

67. ಸಿಯಲಿ ಸಹಸ್ರಕವಿಲೆಯ ಕೊಂಡ ಪಾಪಕೆ ಹೋಹರು ಪಾಲಿಸಿದವಗೆ ವಾರಣಾಸಿಯಲಿ ಸಾವಿರ ಕವಿಲೆಯ ಕೊ

68. ಟ್ಲ ಫಲ

Note

This inscription commences with two invocatory verses, one addressed to Śambhu, and another addressed to Hari. " May the four arms of Hari, which are

dark like the clouds and hardened on account of the striking of the bow-string of Sârînga, the pillars of the mantapa the three worlds, protect you."

The inscription next records that on Monday, the 3rd lunar day of the bright half of Vaiśākha in the year Ānanda, S' 1357, during the reign of Śrī Vira Immadi Dēvaîāya-mahârāya in the capital Vijayanagara and during the period of the governorship of the kingdom of Āraga by Sirigirinātha Odeyar, son of Râyappa Odeyar of Bhâradvāja-gôtra under the suzerainty of that king, certain heggades of Megaravalli village in Madavaligeyanād in Sântanigeyanād in Āragada-Ventheyā named Baichanna-heggade, Kôtyappa-heggade, Aliyana-heggade, Nâgappa-heggade, Kada-heggade, Kôti-heggade, Lakma-heggade, Sankapa-heggade, Siragottapa-heggade, Jakkarasa-heggade, Nâganna-heggade, Jannaveggade, Lakappa-heggade, Dêvappa-heggade, etc., all united, granted the village Megaravalli as *śrôtra-guttage* to a Brahman named Dêvana Ārâdhya, son of Mahêśvara-dîkshita and grandson of Viśvanâtha Âchârya of Basrivâl, of Harita-gôtra and Rik-sâkhe, a teacher of pure Śaivâgama, an expert in *yantra* (talismans), mantra and tantra, versed in *yajana* (performing sacrifices, etc.), *yâjana* (officiating at sacrifices), *adhyayana*, *adhyâpana* (teaching of Vedas, etc.), *dâna* (making gifts) and *pratigraha* (receiving gifts). The grant was made with all the usual powers and rights of enjoyment and with the permission of the donors' wives, sons, kinsmen, dependants (*sāmanta*), agnates (*dâyâda*), sons-in-law, *bandhus* (relatives), etc., and with pouring of water and gift of gold, to be enjoyed in happiness as a perpetual hereditary grant. The donee was to be free from taxes or imposts except to the extent of a sum of 30 hanas which was to be paid as *siddhâya* (fixed tax) by the donee to the donors. The witnesses to this are next named Nâgapa-heggade of Ālemâni, Boppa-heggade of Hokuvali, and Tiruma heggade of Annanavali. The scribe is named Manapa. The signatures of the donors and witnesses are next given as Śrī Mahâdêvaru and Śrī Kontidêvi.

The record next contains another grant (LL 34-68) in its latter half. This grant consists of the gift of some land in the village Anapavali in Madavaligeyanād which had been previously bestowed as *kanyana* (dowry?) to Nâgamma-heggaditi, his daughter-in-law (or sister's daughter) by Tailapa-heggade to Dêvanna Ārâdhya, referred to before. The donors of this part of the grant are Nâgapa-heggade, son-in-law of Tailapa-heggade of Mekravalli (same as Megaravalli) situated in Kôdalanād in Sântanigeyanād in Āragada-vēntheyā, his younger brother Jakkannaheggade, Sâvappa-heggade, Bommarasa-heggade, Tiruma-heggade, Tailapa-heggade, Kôtyapa-heggade, Sanna-Tailapa-heggade and grandsons Mâdapa-heggade and Bommanna-heggade, etc. This grant is stated to have been made on Monday, the 3rd lunar day of the bright-half of Vaiśākha in the year Ānanda, S' 1357 and free from imposts, etc., and with full powers and rights of possession as an act of devotion to the God Vishnu by the donors. The donee was

to enjoy the land as *śrôtra-guttage* paying annually beginning with the first lunar day of Kartika in the cyclic year Ânanda, a sum of six hons and seven haṇas as *guttage* (quit-rent) to the said Nâgamma-heggaditi's sons Tiruma-heggade and Tailapa-heggade. The writer of this was Arasapa-heggade referred to before. The witnesses to this are named Nâgappa-heggade of Âlemâni, Baichapa-heggade of Megravalli, Kôtyappa-heggade and Aliya Arasapa-heggade. The signatures of the donors are next given as Kontidêvi, and of witnesses as Kontidêvi, Mahâdêvaru and Kârtikasvâmi. The usual imprecations conclude the grant.

The date of this record as given in its second part (the first part gives the same year and month, but the *tithi* cannot be clearly made out,) viz., S' 1357 Ânanda sam Vai. śu 3, Sô corresponds to Monday, 12th April 1434 A D. and falls in the reign of Dêvarâya II, king of Vijayanagara (1419-1446) called in the inscription as Immadi Dêvarâya. Sirigirinâtha Vadeyar was the governor at this time of the Âraga Province (See E C VIII, Tirthahalli 23, 144, 155, 175, 216). He belonged to the Brahma-kshatriya community and was a Śaiva. The donee too was a Śaiva. The signatures of the donors are given as Kontidêvi, Kuntî (called Kontî in Kannada), the mother of the famous Pândava heroes of the Mahâbhârata, is called Kontî dêvi (the goddess Kontî) and is referred to in several inscriptions (E C. VI Koppa 27, VIII Tirthahalli 144). In parts of the Mysore District she is even now worshipped every year during the month of Kârtika by the Vokkaliga community with songs, incense-burning, etc.

TAMIL SUPPLEMENT

No. 46

Mysore District, Gundlupet Taluk

At the village Bandipur in the hobli of Hangala, on a slab lying near the waste-weir of the tank named Tavarekatte

Size 4¹ x 3¹

Tamil and Grantha characters : Tamil language.

- (1) ஸ்ரீவதி ஸ்ரீபுதாப ஸ்ரீவதி ஸ்ரீ வீரஸோமீ
- (2) ஸ்ரீ தேவந வரயவி ராஜிஷ பண்ணி யருளா நிக
- (3) ஸ்கரை யாண்டு தூ எய செனறகிலகஸ
- (4) ஓ வகீஸரதது புஷ்யஸ எஸ்ய ஸ்ரீஷத குடுகு நாடு
- (5) நனரி வாழில ஆநதையரில யலிஷ கததன கொ
- (6) லல காமுண்டன ஐஞனூறு பொனனை யிட்டு
- (7) ஏரியுங் கட்டு விதது அரமும செயவிததான மா
- (8) மிண்டை நாட்டு வழியிலே சாததைகளளா தாங்கி
- (9) ந விடதது காதியாண பிள்ளைத் தநது செயது பட்ட
- (10) ான பூநதோட்டமும ஆவையு மிடுவிதது இந்த வீர
- (11) க கலலும செயவிததான யிக கொலலகாமுண்ட
- (12) டையான மாதவனால தந ஸ்தாநம ஸ்வித ..

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,
ARRANGED ACCORDING TO DYNASTIES AND DATES

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
173	45	Ś 907 Pārthiva sam. Mâgha ba. 30 Saturday—11th February 986 A D.	GANGA. [Râchamalla Satyavākya III] KADAMBA.
142	38	11th century A D	Châgi-permâdi
170	42	9th or 10th century A D	NOLAMBA. Ayyadêvapar
90	6	Chitrabhânu sam Pushya—(?) December, 1102 A D	HOYSALA. Ballâla I ...
98	12	Ś 1039, Hêmalambi sam Mâr. ba 13, Friday—23rd November 1117 A D.	Vishnuvardhana
83	2	No date circa 12th century A.D.	[Do]
76	1	Ś 1097 Jaya sam Âshâdha śu. 11, Budhavâra—Wednesday, June 12, 1174 A D	Ballâla II .
99	13	Yuva sam Pushya śu 10—(?) 1st January 1216 A.D	Do
87	5	No date	Do
174	46	Śaka 1170, Kîlaka sam. Pushya ba. 7 Bri.—Thursday, 7th January 1249 A.D.	Vîra Sômêsvara

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Incomplete record. Merely gives titles. No king is named.

Châgi-Permâdi makes a grant of land, as *kalnâd*, to a person named Kulâdhâri. Details of the grant are described

States that Śrī Ayyadêvapara of Śrīvîr set up a small garden as an act of charity.

Full of lacunæ Merely mentions the king and his lineage and introduces a certain merchant who is given the title of 'mahâ-vadda-vyavahâri' and described as a devotee of Vishnu

Records the death of a warrior named Bâsaya in a battle between the Hoysala king and the Chôla general Adiyama.

Gives the genealogy of Punisa, general of Vishnuvardhana.

States that the king granted on the occasion of *nûlaparva* a village called Kônêril situated in Tagarenâd for the expenses of worship, etc, in the shrine of Bittêšvara set up by Bittibôva within the court of the Kêšava temple at Bêlûr and also in the shrine of Jagatîšvara and that Bittibôva granted the trusteeship of the shrines to Têjônîdhi pandita, a Śaiva priest

Registers the gift of a plot of land to the temple of Îšvara in the village Ugaḥ by the mahâjanas of Nirgunda.

Fragmentary. Seems to record some grant made by Mahâpradhâna Ammana-Veggade, a dependant of the king.

Records certain works of charity made by Dharmmakattan Kolla-gâmundan.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			VIJAYANAGAR.
108	20		[Harihara I] ...
106	19	. .	[Bukka I]
114	25	Ś 1316 Bhâva sam Phâl sû 10 Gu —(?) 1st March 1395 A D.	Harihara II
117	26	Ś 1325 Chitrabhânu sam Vaiś ba. 1, Man —Tuesday, 18th April, 1402 A D	Do
183	53	Ś 1327 Pârthiva sam. Dvitiya, Âshâdha sû 11, Bu —Wednesday, 8th July 1405 A D	Devarâya I .
188	57	Ś 1339 Hêmalambî sam Bhâdra sû. 5—17th August 1417 A.D.	Do
175	47	Virôdhikrit sam Âsvija ba. 10 Sô —(?) 15th cent.	Do .
119	27	Ś 1352 Saumya sam. Mâgha ba 14—21st February 1430 A.D	Dêvarâya II
188	58	Ś 1357 Ânanda sam. Vaiś sû 3 Monday—12th April 1434 A.D.	Do
110	21	Ś 1361 Siddârthî sam. Pushya sû. 3 Bu —Wednesday 9th December 1439 A D.	Do
127	30	Ś 1369 Kshaya sam. Chaitra ba. 10 Saturday (?)—22nd March 1446 A D —a Tuesday	Do

arranged according to Dynasties and Dates—*contd*

Contents and Remarks

See under Āraga

Do

Kadita copy of an inscription registering the grant of some lands under the orders of the king to certain Brahmans as a reward for their having brought out commentaries on the four Vedas in the name of the king. The date of the record is questionable.

Records the sale of some land from the income of which the service of food offerings to the god Viṣṇeśvara, presumably at Śringeri, was to be conducted.

See under Āraga

See under Āraga

Epitaph over the tomb of one Chôkisetṭi, son of Bitisetṭi, who is described as the beloved disciple of Dharmabhūṣhana-bhattâraka of the Mûla-sangha and Balâtkâra-gana.

See under Goa

See under Āraga.

See under Kalasa-Kârkala

Purports to be a copy of the grant of a village named Harihalli by Mangarasa, governor under Mahâpradhâna Râmachandra-deva-vodeyar, Viceroy of Haiva, Tulu and Konkana provinces with Honnâvara as the capital, in favour of the Śringeri guru, Purushôttama-bhârati-śrîpâda.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			VIJAYANAGAR— <i>concl'd.</i>
121	28	Ś 1261 (? mistake for 1381) Pramāthi sam Śiāvana śu 13 Bhānuvāra—August 12, 1459 A.D	Mallikārjuna . .
105	18	1494 A D.	Immadi Narasingarāya . .
130	32	Yuva sam. Mārgaśira ba. 30— Wednesday 5th December 1515 A D	Krishnarāya .
100	14	1516 A D ...	Do ..
172	44	Svabhānu sam Śrāv śu 5—17th July 1523 A.D	Do
102	15	..	Sadāśivarāya . . .
133	34	Ś 1582 Śāivari sam. Pushya ba 30 Sunday—January 20, 1661 A D.	Śrīrangarāya . .
137	35	Ś 1582 Plava sam Kār śu 15— 27th October 1661 A.D	Do
84	3	No date	Do . .
			ĀRAGA.
95	10	No date. C 1368 A.D .	[Mādarasa] ...
138	36	14th Century	Do . .

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Kadita copy of a stone inscription (not traced) registering the gift of certain villages, Muduvarti, Sabagallu etc., with an annual income of 1697 Kâṭi gadyâṇas to Śankara-bhârati, Śringeri pontiff, by the Vijayanagar king Mallikârjuna and Bukkarâyaru.

See under Kalasa-Kârkala

Record issued by the king, directing the headmen of certain villages (named) to obey the gurus of the Śringeri Matt as their masters

See under Kalasa-Kârkala.

Records the gift of some land in the village Paduvarûr (Padugûr) by certain citizens for services in the temple of Hanumanta-dêvaru, for the merit of Sâluva Govindarâja-ayya, minister and governor of Padinâlku-nâd

See under Kalasa-Kârkala

Copy of a copper plate inscription registering the gift of two villages Ranaghatta and Kalyâni Hârônahalli near Vêlâpuri (Bêlûr) situated in Balaganâd (Badaganâd), by the king to the ascetic Agnimûrdha Krishnânanda of the Muluvâyipuri matt.

Purports to be a copy of a copper plate grant recording the gift of a village Jalagara-mâni Sûrâpura to the ascetic Krishnânandasvâmi of the Mulbâgal matt by the king

Seems to register the gift of a village Lakshmîpura, a hamlet of Sûrâpura, by the king to the matt at Muluvâgîl

Inscription carved on a side of the slab containing another inscription. Consists of a Sanskrit stanza in praise of Bollubhûpa or Bollarasa, evidently a general and subordinate of the governor

Records the gift of some lands in the village Bâlehalli for the expenses of offering food to the god Gôpâladêvaru in the village Paścunavâhini, by Bollarasa, subordinate of the minister Mâdhavamântri or Mâdarasa referred to in Inscription No 10 of this report

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			ÂRAGA— <i>concl'd</i>
139	37	Ś 1308 Krôdhana sam. Mâgha ba. 14 Sô mavâra—Monday, January 29, 1386 A.D.	[Mâdarasa Vodeyar]
106	19	About 1370 A.D.	Vedagiri Viruppanna Vodeyar
108	20	14th century .	[Hariyappa-vodeyar]
96	11	No date	Do
183	53	Ś 1327 Pârthiva sam. dvitîya Âshâdha śu 11 Bu—Wednesday 8th July 1405 A.D.	Vithannodeyar ...
188	57	Ś 1339 Hêmalambi sam. Bhâdra-pada śu. 5—17th August 1417 A.D.	Do
188	58	Ś 1357 Ânanda sam Vaiś. śu. 3, Sô —Monday 12th April 1434 A.D.	Sirigirinâtha Vodeyar
			GOA.
119	27	Ś 1352 Saumya sam. Mâgha ba. 14 —21st February 1430 A.D.	Hampeyarâya ...
124	29	Ś 1363 Raudri sam Jyeshtha śu. 3 Monday—22nd May 1441 A.D.	Lakshumannâ

arranged according to Dynasties and Dates—*contd*

Contents and Remarks

Records the gift of some land situated in Kikundanād and received from Bollarasa by the ascetic Vidyāranya-śrīpāda to Vishnubhatta of Srīngapura, for certain services in the temple of Gōpinātha at Paścimavāhini

Continuation of E. C. VI, Mudgere 57 recording the gift of 13 vuttis of land to the Brahmans of the Brahmapuri at Kalasa. The list of the vuttidārs is continued in the present record. The governor was a son of King Bukka I of Vijayanagar.

Continuation of E. C. VI Mudgere 58 recording the gift of an income of 170 varahas for services in the temple of Kalasanātha made by a certain Mahāpradhāna. The ruler's father Mangarāja (Mārāpa) was a brother of Harihara I, Vijayanagar king.

Seems to be a continuation of E. C. VI Koppa, 7. States that two persons (named) were entrusted with the administration of the temple of Virēśvara. For the food offerings to the god some land in Arasakere seems to have been granted by Mahāprabhu Sātaman-galada Hebbāruvar, chief of Pālaligeyanād, Kālaveggade of Adamali, and some others.

Much worn out. Seems to record the grant of some lands in the village Kabughatta belonging to Śankuhali in Muduvankanād in Āraga-ventheya of the annual revenue of 12 varahas and 6 hanas for the services of food-offerings, etc., to the goddess Banada-dēvi in Hiriyangadi (division) of the town of Āraga, by Bommanna-heggade, etc. The record was issued during the reign of King Dēvarāya I of Vijayanagar.

Records the death of a woman named Nāgakka belonging to the village Megaravalli by the rite of *satī*. The Vijayanagar king at the time was Dēvarāya I.

Mentions the Vijayanagar king Dēvarāya II and contains two records. The first states that certain heggades (named) of Megaravalli, granted the village as *śrōtra-guttage* to a Brahman named Dēvana Ārādhyā. The second refers to the gift of some land in the village Anapavali in Madavaligeyanād to the same donee by Nāgapa-heggade.

Kadita copy of an inscription recording that the Governor under Devarāya II of Vijayanagar granted a copper charter making a gift of the village Andavali to Viśvēśvarā-ranya Śrīpāda residing in the Kallu-matha at Hampe.

Palm-leaf ms. copy of an inscription (original not traced) recording some grant made to Purushōttama-bhāratī Śrīpāda, Srīngeri pontiff, by the Governor.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			KALASA-KÂRKALA.
110	21	Ś 1361 Siddārthi sam. Pushya su 3 Bu.—Wednesday 9th December 1439 A D	Vîra Pândyadêvarasa Odeyar.
105	18	Pingala sam Mâgha śu. 10—2nd February 1498	Bairarasa Odeyar
100	14	1516 A D	[Inimadi Banarasa-Odeyar].
103	16	No date. C. 1516 A.D.	[Do] ..
102	15	Ś 1469 Plavanga sam. Vaiś. ba. 10 (? mistake for 12) Chandravâra—May 16, 1547 A.D. Monday.	Vîra-Pândyapa Vodeyar
			BÂRAKÛR.
129	31	Ś 1374 Prajôtpatti sam. Kârtti śu. 1 Sô.—Monday, 25th October 1451 A D	Bhânappa
			UMATTÛR.
168	40	[Ś 1426—1504 A.D.]	[Nanjarâya Vodeyar]
			CHANGÂLVA.
171	43	Raudri sam Pushya śu. 15—1st January 1561 A.D.	Vîradêvamahâ-arasu

arranged according to Dynasties and Dates—*contd*

Contents and Remarks

Records the gift of some land made for the offering of rice for the god Kalasêsvara at Kalasa during the reign of Devarâya II, Vijayanagar king

Consists of two grants, the first recording the payment of some money as *biyahonnu* (capital) by Sovanna from the income of which the service of *rangapûje* during some festival connected with the goddess in the Kalasanâthêsvara temple and the feeding of *muttaideyaru* were to be conducted; and the second recording the gift of some lands made by a woman for the service of food offering to the god Kalasanâtha

Seems to be a continuation of E. C. VI Mudgere 39 recording the grant of some lands by Sûrappa-Sênabôva for the god Kalasanâtha during the reign of Krishnarâya of Vijayanagar

Registers certain details in connection with some charities made by the chief for the repairs of the Kalasanâtha temple at Kalasa referred to in another inscription on the same slab bearing the present record.

Records a gift made by some one for certain festivities to be conducted in the temple of Kalasanâtha at Kalasa. The overlord of the chief was the Vijayanagar king Sadâsivarâya.

Palm-leaf ms. copy of an inscription stating that Bhânappa, son of Chandarasa, Governor of Bârakûr, made the gift of the village Kongavalli in the kingdom of Bârakûr to Śankara Bhârati, head of the Śringeri Matt, under the orders of the king of Vijayanagar and Danâyaka Vodeyar.

Continuation of the inscription E C IV, Gundlupet 6 recording a grant by the chief for services in the temple of Allâlanâtha (Varadarâja) in Terakanâmbi.

Seems to record the gift of the village Hullâni for the services of the temple of Allâlanâtha (Varadarâja) by the Mahâmandalêsvara.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			MYSORE
145	39	Ś 1589 Plavanga sam. Chai śu. 3 Sunday—17th March 1667 A.D.	Dēvarāja Odeyar ...
182	52	16th January 1812 A.D.	Krishnarāja Vodeyar III ..
112	23	Ś 1820 Hēvilambī sam Jyēshtha ba 4—Tuesday 20th April, 1897	Do IV
			BIJAPUR
131	33	About 1640 A.D.
			KELADI
94	9	Pramōdūta sam Mārgaśira ba 1 —6th December 1690 A.D.	Chennammâjī ..
			PRIVATE.
113	24	Ś 1071 Pramōdūta sam * Vaiś, śu. 7—5th April 1150 A.D.	...
177	49	Ś 1217 Manmatha sam. Chai śu. 1—Thursday 17th March 1295 A.D.

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Describes the charities of a Brahman named Dhannôji from the kingdom of Gujarât and states that he made a gift of a village named Hosakôte in Kannambâdi-sthala converting it into an agrahâra and renaming it Dhannôji-Râmabhâyampura. The donees of the several vrittis were all Brahmans of Smârta, Śrîvaishnava and Tatvavâdi (Mâdhva) sects. The names of some of the gôtras enumerated in the record are rather peculiar. The composer of the grant is said to be Tirumalârya, minister of Chikkadêvarâja Odeyar and son of Alaga-Singarârya.

Sannad recording the grant, by the king, of a money payment of an annual sum of 106 Haidari varahas and 3 hanas to the Bhâgavata Sampradâya Śrî Krishnânandasvâmi Matt at Mulbâgal.

Records the setting up of the flag-staff of the temple of Kalasêśvara at Kalasa by Manjapâya, the village accountant of Kalasa.

A letter issued by the Bijapur general Ranadullâkhân directing his officers to enforce obedience to the orders of the Śringeri matt in the collection of the produce, etc., in their mânâya lands in the Shimoga District.

Palm-leaf ms. copy of a *nirûpa* registering the gift, free of taxes, of some land in the village Mûdalabail in Bellarasîme and Hosûranâdapâlu to one Chennanna of the village Bellare-Kudinelli, by the queen, for services in the temple of Gangâdharêśvara-dêvaru.

Fragmentary record, mostly illegible. Merely gives the date and mentions that the Jaina donor belonged to Kânûr-gana, Mûlasangha and Pustaka-gachchha. The existence of the inscription in Śringeri shows that Jainism had considerable influence in the place during the 12th century.

Records the death, by *samâdhi*, of a person named Bammagavuda, disciple of a Jaina guru, Siddhânta-yôgîndra by name.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			PRIVATE— <i>concl'd.</i>
92	7	14th Century A.D	..
169	41	Do	..
178	50	Ś 1378 Dhātu sam. Chai su 10 Bhau—Tuesday, 16th March 1456 A.D.
85	4	S 1404 Śubhakritu sam Kartika su 12—23rd October 1482 A.D.	
187	56	Śrīmukha sam Śrāvāna—August, 1573 A D (?).	..
179	51	Ś 1562 Vikrama sam. Āśvīja ba. 7 Ādivāra—Sunday, September 27, 1640 A.D.	...
93	8	Ś 1603 Durmatī sam. Phāl ba 12 Guruvāra—Thursday, 23rd February 1682 A D	..
186	54	Srīmukha sam —(?) 1753 A D
187	55	Durmatī sam. Phā. su. Bhā—(?) March 1862 A D	

The rest of the inscriptions are neither dated, nor can be assigned to any dynasty.

arranged according to Dynasties and Dates—*concl'd*

Contents and Remarks

Mentions Manne Gangaya as the sculptor of a Ganapati image

Records the setting up of a Jaina image by, or under the orders of, Lalitakirti bhattâraka, a Jaina guru

Registers the grant of a plot of land by the pontiff of the Tirthahalli matt to a person named Vithappa as an act of devotion to the god Nairasimha and on the Śivarâtri day.

Records the gift of the village Muttagâne (Muttaganni) by Unninâyaka of Muttagadahâl for offering food daily to the god Kêśava in the Kêśava temple at Bêlûi (Vêlâpuri).

Records the construction of the main doorway of the Gôpâlakrishna temple at Âgumbe by a woman named Dêmâyî

Registers the gift of certain lands in the villages Nampe and Arlakodage by Sacchidânandabhârati, Śringeri pontiff, to a person named Râmakrishnapparasa.

Much worn out Records the gift of some land in the village Marakalu as *sarvamânya* for services to the god Mallikârijuna.

Records some repairs to the temple (of Gôpâlakrishna at Âgumbe), effected by Bommarasa-heggade and Duggamma

Records the construction of the porch (in the Gôpâlakrishna temple at Âgumbe) by Râmanna-heggade.

APPENDIX A.

CONSERVATION OF MONUMENTS.

In the year 1933-34.

(Based on the Annual Report of the Government Architect, Bangalore)

During the year 40 monuments were inspected both by the Government Architect and the Architectural Assistant and suggestions for their better preservation were forwarded to the Muzrai Commissioner and Executive Engineer concerned. A list of the monuments visited is given at the end of the report

Inspection Reports received from the Revenue Sub-Division Officers were fewer than in the previous year. A circular was issued to all the District Officers reiterating the necessity of taking increased interest in the up-keep of the monuments by Local Officers.

Proposals for the Renovation of the following monuments were received and scrutinized.

- (1) Rāmēśvara temple at Tīrthahallī
- (2) Kīrtināīāyana temple at Talkād

Orders on the re-classification of monuments are yet awaited. The question of amplifying the rules as a result of further experience was considered and proposals for fixing a form of agreement to be entered into by private parties who are in charge of Ancient Monuments, were submitted.

The work of erecting additional Notice Boards in front of monuments was not undertaken for want of funds.

Certain suggestions for the improvement of the Bēlūr Temple premises which were scrutinised from æsthetic and architectural points of view were submitted to Government.

The following monuments were declared "Protected" under the Ancient Monuments Preservation Regulation —

- (1) Śrī Mallikājunasvāmi temple at Malleswaram, Bangalore City
- (2) Śrī Vijaya-Nārāyanasvāmi temple at Gundlupet, Mysore District
- (3) Śrī Rāmēśvara temple do do
- (4) Śrī Paravāsudēva temple do do

A statement of the monuments dealt with during the year together with the details of expenditure incurred, wherever possible, for the repair and maintenance of monuments is given below.—

Mysore District —

Seringapatam—Ranganātha temple	.	Rs.	346	0	0
Nanjangud—Śīkanthēśvarasvāmi temple	..	„	7,140	0	0
Suttūr—Sōmēśvarasvāmi temple	..	„	2,968	0	0
Krishnarājanagar—Chandramaulēśvara temple	..	„	768	0	0
Melkote—Chaluva-Nārāyana temple	.	„	95	0	0

Bangalore District —

Sivaganga—Gangādhārēśvara temple	..	„	2,361	0	0
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Hassan District—

Hārnahallī—Kēśava temple	...	„	1,326	0	0
Bēlūr—Kēśava temple	..	„	250	0	0

Kolar District—

Mulbāgal—Sōmēśvara temple	..	Rs. 504 0 0
Siti—Śrīpatēśvara temple		„ 2,367 0 0

Kadur District—

Khāndya—Mārkaṇḍēyasvāmi temple	„ 6,200 0 0
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List of Ancient Monument visited during 1933-34.—

All the monuments of Bangalore and Channapatna taluks.

Monuments at Kolār, Mulbāgal, Mysore, Seringapatam, Bēlūr, Dāvangere, Harihar and Śravanabelagola.

MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF ARCHÆOLOGY
AND HIS ASSISTANTS

During the year 1933-34.

(*Asterisk denotes Protected Monuments)

Kolar District

Nandi— Bhōganandīśvara temple

Nandi Hill— *Tipu's Palace

*Yōganandīśvara temple and other monuments

Bangalore District

Binnamangala— Muktināthēśvara temple

Śivaganga— *Gangādhareśvara temple

*Honnādēvī temple, and other monuments on the hill,
Monuments in the village

Māgaḍi— *Sōmēśvara temple

Ranganāthasvāmi temple

Sāvandurga— Hill fortress

Ōjēśvara temple

Viśvēśvara temple

Site of Nelapattana

Palace site

Narasimha temple

Vīrabhadra temple

Kālamma temple

Tumkur District .. Dēvarāyandurga—

Isvara temple

Hill fortress, etc.

*Lakshmīnarasimha temple

Kaidāla— *Chennigarāya temple

*Gangādhareśvara temple

Madhugiri— *Hill fortress and temple on the hill

*Temples in the village

Sira— Īdga

Grave yard

Sayyad Abdul Khadar's tomb

Durgammā temple

*Malik Rihan Darga

Begumbi Masjid

Choti Masjid

*Jumma Masjid

		Fort and the monuments inside it
		Gōpālakīṣṇa temple
		Nārāyaṇa temple
		Chinnada-gori of Faiz Ullah Shah
		Bhavānī temple
		Balakī Mosque
		Ibrahim Rauza
	Settikere—	Yōgamādhava temple
		Īsvara temple
		Ranganātha temple
		Hanumān temple
	Turuvekere—	Chennigarāya temple
		Mūle-Sankarēśvara temple
		Gangādharaśvara temple
		*Nandi in the Gangādharēśvara temple
		Bēṭarāya temple
	Nittūr—	Śāntīśvara Basti
	Kadaba—	Kailāśēśvara temple
		Śrī Rāma temple
Mysoie District	Nāgamangala—	Saumyakēśava temple
	Melkote—	Narasimha temple on the hill
		*Cheluva-Nāīāyana temple
	Basīāl—	Malikājunasvāmi temple
		Chennigarāya temple
		Īsvara temple
	Būdnūi—	Srī Kāśī Viśvēśvarasvāmi temple
		Srī Anantapādmanābhasvāmi temple
	Gundlupet—	*Rāmēśvara temple
		Pārvatī temple
		*Paravāsūdēva temple
		*Vijayanarāyaṇa temple
	Kalale—	Lakshmikānta temple
		Sōmēśvara temple
		Pañchalīṅga shrine
Hassan District	Bēlūr—	*Chennakēśava temple
	Halebīd—	*Hoysalēśvara temple
		*Basti temples
Kadur District	Angadi—	*Temples and
		*Bastis
	Kalasa—	*Kalasēśvara temple
	Śīngeṛi—	*Vidyāsankara temple
	Kīgga—	Rishyaśingēśvara temple
	Hariharpura—	Temples
Shimoga District	Tīṭhahallī—	Temples
	Ālaga—	Temples
	Humcha—	*Bastis and inscriptions

APPENDIX 'B.'

List of Photographs taken during the year 1933-34

Sl No	Size	Description	View	Village	District
1	8½"×6½"	Lakshmikanta temple	Front view of Mahadyara	Kalale	Mysore
2	Do	Do	Kalyanamantapa	Do	Do
3	Do	Do	Side view of Garbhagriha	Do	Do
4	Do	Do	Front view of verandah	Do	Do
5	Do	Do	Main image	Do	Do
6	Do	Do	Processional image	Do	Do
7	Do	Do	Metallic image of Rama group	Do	Do
8	6½"×4½"	Do	Silver vessels presented by Tipu Sultan	Do	Do
9	Do	Do	Gaiuda	Do	Do
10	Do	Do	Rajamannar with consorts	Do	Do
11	Do	Ittigemaligamma temple	Carved sandalwood door way	Do	Do
12	Do	Specimen of kadita	Do	Do	Do
13	12"×10'	Saumyakesava temple	Ceiling	Nagamangala	Do
14	Do	Do	Do	Do	Do
15	10'×8'	Do	Venugopala figure	Do	Do
16	Do	Do	North-west view	Do	Do
17	Do	Do	Interior view	Do	Do
18	8½"×6½"	Do	Tower with Dipastambha	Do	Do
19	Do	Do	Pillar	Do	Do
20	Do	Do	Dipastambha	Do	Do
21-22	6½"×4½"	Do	Naga stones	Do	Do
23-29	8½"×6½"	Narayanasvami temple	Pillars	Melkote	Do
30	Do	Do	Row of pillars	Do	Do
31	Do	View of the hill from East	Do	Do	Do
32	12"×10"	Bhoganandisvara temple	Ceiling	Nandi	Kolar
33	Do	Do	Chola figure	Do	Do
34	Do	Do	Side view	Do	Do
35	Do	Do	Hill view from Bhoganandisvara temple	Do	Do
36	10"×8"	Do	Vasanta mantapa	Do	Do
37	8½"×6½"	Do	Pillar in Navaranga	Do	Do
38	Do	Do	Pillars in Kalyanaman tapa	Do	Do
39	Do	Do	Tower	Do	Do
40	6½"×4½"	Do	Bull in front	Do	Do
41	Do	Do	Perforated screen	Do	Do
42	Do	Do	Stone inscription	Do	Do
43	Do	Do	Tandavesvairi	Do	Do
44	Do	Do	Tripura-dahana	Do	Do
45	Do	Do	Pillars in front of Nandi	Do	Do
46	8½"×6½"	Arunachalesvara temple	Tower	Do	Do
47	Do	Yoganandisvara temple	Sukhanasi doorway	Do	Do
48	Do	Do	Side view	Do	Do
49	Do	Town view from the hill	Do	Do	Do
50	6½"×4½"	Amrita sarovara	Do	Do	Do
51	Do	Nellikayi Basavanna	Do	Do	Do
52	Do	Wellington's Nose	Do	Do	Do
53	Do	Virabhadra temple	Doorway	Do	Do
54	Do	Do	Shutters of Garbhagriha doorway	Do	Do
55	Do	Tipu Sultan's Palace	Back view	Do	Do
56	Do	Cubbon's Bungalow	View	Do	Do
57	8½"×6½"	Do	Do	Do	Do
58-59	Do	Views of peepul tree	Do	Vidurasyattha	Do
60	Do	Mukthinathesvara temple	North-west view	Binnamangala	Bangalore
61	Do	Do	Doorway	Do	Do
62	Do	Do	Interior view	Do	Do
63	Do	Do	Figures in front	Do	Do
64-70	6½"×4½"	Do	Figures on the wall	Do	Do
71	Do	Do	Pillars	Do	Do
72	Do	Do	Chamundesvari	Do	Do
73	Do	Do	Tower	Do	Do
74	Do	Do	South west view	Do	Do
75	8½"×6½"	Gangadhariesvara temple	Doorway	Sivaganga	Do
76	6½"×4½"	Do	Metallic figures	Do	Do
77	Do	Do	Pillar in front of the temple	Do	Do
78	Do	Kempegaua's Hajara	South east view	Do	Do
79	Do	Do	Pillar	Do	Do
80	Do	View of the precipice from the top of the hill	Do	Do	Do

List of Photographs taken during the year 1933-34—*concl'd*

Sl No	Size	Description	View	Village	District
81	6½" × 4½"	Pillars on the top of the hill		Sivaganga	Bangalore
82	Do	Place of Gangotpathi		Do	Do
83	Do	View of bull and Kalyani		Do	Do
84	Do	Honnadevi temple	Honnadevi figure	Do	Do
85	Do	Do	Bhairavi	Do	Do
86	10" × 8"	View of the hill		Do	Do
87	8½" × 6½"	Do		Savandurga	Do
88	6½" × 4½"	Nandi mantapa on the top of the hill		Do	Do
89	Do	View of the Bilgudda from Kari-gudda		Do	Do
90 91	Do	Views of fort walls		Do	Do
92	8½" × 6½"	Devarayandurga	Fort wall	Devarayandurga	Tumkur
93	Do	Do	Fortress and the Hill	Do	Do
94	Do	Do	View from the top of the hill	Do	Do
95	12" × 10"	Hill view from east		Madhugiri	Do
96	10" × 8"	Do		Do	Do
97	12" × 10"	View of the hill from north		Do	Do
98	Do	View of the town		Do	Do
99	Do	View of the temples and hill		Do	Do
100	10" × 8"	Mantapa in Somesvara temple		Do	Do
101	6½" × 4½"	Buildings on the top of the hill		Do	Do
102	Do	View of the top		Do	Do
103	Do	View of the town from the top of the hill		Do	Do
104	8½" × 6½"	Ibrahim Rauza		Sira	Do
105	12" × 10"	Yogamadhava temple	Yogamadhava	Settikere	Do
106	8½" × 6½"	Gangadharesvara temple	Porch containing stone bell	Turuvekere	Do
107	6½" × 4½"	Beterayasvami temple	Figure at Mahadvara	Do	Do
108-110	12" × 10"	Keiragalur copper plates			
111	6½" × 4½"	Do	Seal		
112-13	10" × 8"	Nittur copper plates			
114	6½" × 4½"	Do	Seal		
115-116	Do	Yasyanur copper plates and seal			
117	Do	Venkatesapura copper plates			
118	10" × 8"	Devaraballi stone inscription			
119	8½" × 6½"	Stone inscription			
120	10" × 8"	Stone inscription of Chalukya-Permadi			
121	Do	Stone inscription of Vira Santaradeva			
122	6½" × 4½"	Vijayanagar coins			
123-124	Do	Mysore coins			
125	8½" × 6½"	Do			
126	12" × 10"	Palm-leaf manuscript			
127	8½" × 6½"	Do			
128	12" × 10"	Plan of pond at Hulikere			
129-30	Do	Astronomical instrument—(Front and back)			
131-132	10" × 8"	Do			
133-140	6½" × 4½"	Garudanapalya pottery			

APPENDIX "C".

List of Drawings prepared during the year 1933-34.

1.	Sāvandurga hill	...	Sketch map
2.	Madhugiri hill	.	Do
3.	Binnamangala	Muktināthēsvara temple	Ground plan
4.	Settikere	Yōgamādhava temple	Do
5.	Bēlūr	Kēśava temple	Tracing of ground plan
6.	Chitaldrug	Siddhēsvara temple	Ground plan

ERRATA

<i>Page</i>	16	<i>line</i>	21	<i>for</i>	acave	<i>read</i>	a cave
"	19	"	14	"	musketh oles	"	musket holes
"	21	"	20	"	Governers	"	Governors
"	21	"	33	"	Jumma in the Masjid	"	in the Jumma Masjid
"	34	"	36	"	Hoyala	"	Hoysala
"	44	"	17	"	Squared	"	square shaped
"	51	"	17	"	<i>gṛāmadēvatha</i>	"	<i>gṛāmadēvatu</i>
"	54	"	12	"	or	"	of
"	73	"	23	"	as	"	at
"	73	"	55	"	hiss uccessor	"	his successor
"	115	"	38	"	Sāyah's	"	Sīyana's
"	118	"	36	"	Yıdıkınahâl	"	Yıdıkınahâh
"	129	"	3	"	S' 1376	"	S' 1374
"	130	"	18	"	Chandrasa	"	Chandarasa
"	137	"	8	"	Mulvâvipuri	"	Mulvâyipuri
"	144	"	13	"	made to	"	made by Chagî-Permâdî to
"	144	"	Footnote 1	"	redad as odla	"	read as Odala
"	158	"	26	"	kingdom	"	taluk

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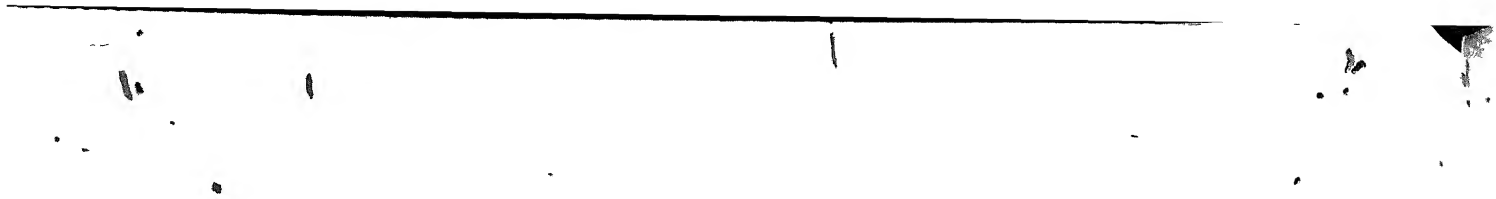
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